

A MODEL FOR PASTORAL CARE IN THE
MILITARY COMMUNITY FAMILY LIFE CENTER
AT FORT CARSON, COLORADO

by

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A Doctoral Report
submitted to the faculties of the schools of the
Atlanta Theological Association
in partial fulfillment of the requirements of the degree of
Doctor of Ministry
at
Interdenominational Theological Center
1983

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ABSTRACT

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The purpose of the dissertation is to build a model of pastoral care that would provide a meaningful ministry to persons within the military community, based on situations unique to that system and offering solutions that are grounded in theological and psychological norms.

The study will present a model, not the model for ministry, which would vary depending upon the characteristics of each individual military community. However, the study will incorporate basic construction elements that could be applied to other systems as well.

Definitions of terms and concepts are found in the first chapter, as are the limitations of the project. It is pointed out in the introduction that the objective of the dissertation--to establish a model of pastoral care--is unique in that it must apply to and meet the individual needs of the military community situation. The two major components are Theological Norms as a foundation, and Systems Theory, providing psychological methods.

Unique characteristics of the military situation are outlined in Chapter II, pointing out specific needs and how they are being met through a growing awareness of the soldier's family requirements.

The actual building of the model begins in Chapter III with the presentation of theological norms concerning open systems, relationships,

and love as the determining factor in the quality of those relationships. Systems Theory is then applied (Chapter IV), especially in its approach to the counseling ministry, but also is tied in with all community programs. The action of Systems Theory applied to the foundation of Theological Norms evolves into the actual pastoral care model.

An overview of the past year and one-half shows how the model has been effectively formed and is growing at the present time at Fort Carson, Colorado. Following a description of programs, activities, and the means for providing such services, the model is then applied to the counseling situation. A brief view of actual cases demonstrates the uniqueness of military counseling, and the effectiveness of a blending of theological and psychological concepts to bring about possible solutions.

Three methods were used to bring this study to its conclusion, following the first step of being aware of the existing situations in the military and the need for adequate counsel. First, education and research brought forth a wealth of ideas, truths, suggestions, many of them new and generally unknown and unavailable to the general education of years past. These various theories were then culled, combined and related to the model being constructed. Finally, the proposed model was put into practice. This proved its worth, exposed its weaknesses, led to adjustments and most of all, gave joy and hope that the study would benefit those involved with it and thus have the effect of reaching out into the military community in a professional and loving way.

DEDICATION

This work is affectionately dedicated to Dorothy Thompson, who many years ago planted the seeds of this ministry when she reached out with care and sound Biblical counsel to the members of the McCall family as we struggled through seminary. Her loving relationship exemplifies what this model of pastoral care endeavors to describe.

ACKNOWLEDGEMENTS

The following acknowledgements go to key people whose lives and teachings have had a profound influence upon the direction and quality of the ministry of this writer:

Dr. Fred P. Thompson, whose preaching gave content to the belief system;

Dr. Dean E. Walker, whose teaching gave clarity and organization to the learning process; and to

Dr. Edward P. Wimberly whose understanding and love for humanity gave heart that motivated and energized the work.

To these and to others who have given support and encouragement go my special thanks, and especially to my wife, Jody, whose love has put it all together and given meaning to the word, "AGAPE".

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CHAPTER I

INTRODUCTION

A. The Objective of the Dissertation

The objective of this dissertation is to build a model of pastoral care that would provide a meaningful ministry to persons within the military community. Particularly, this project will look at the theological implications of the great commandment and the psychological implications of systems theory for their common data in constructing a pastoral model of ministry for the Army Family Life Center. The main emphasis of the model will be its application to relational and religious issues.

B. The Significance of the Study

There was a time when the American soldier was a young single person. Today, more and more, the American soldier is married and has children. With the increase in the number of military families there is a growing concern in the Chaplaincy for developing an effective ministry to meet the needs of these families. Out of this concern has developed the Family Life Center. There is now on most major installations a Family Life Center program which operates from a theological base and focuses on ministry to families by conducting marriage and family counseling, family life enrichment, and related preventive and educational programs and activities.

The motivation for developing this model for pastoral care in the military community comes from personal experience and from observation

of the limitations and inadequacy of the individual one-to-one counseling approach. This, in addition to a current assignment as Director of the Family Life Center at Fort Carson, Colorado, has brought into focus the need for an alternative model which may be more effective.

Systems theory has been chosen as an alternative to the one-on-one model because it has a contextual understanding of human personality. Contextual means to look at something or someone in context with what is going on around it. This model is not intended to delve into the inadequacy of the one-to-one model but to present the systems theory model as an alternative. The individual approach is described as follows:

An essential part of the medical model was the idea that a person could be changed if he were plucked out of his social situation and treated individually in a private office or inside a hospital. Once changed, he would return to his social milieu transformed because he had been "cleared" of the intrapsychic problems causing his difficulties. In this model, primary change was effected by providing the "patient" with insight into his unconscious conflicts, then eliminating the repressive forces which were incapacitating him. The real world of the patient was considered secondary since what was important was his perception of it, his effect, his attitudes, the objects he had introjected, and the conflicts within him programmed by his past.

Systems theory takes an altogether different approach:

Systems theory specifically dictates that understanding the individual is not enough, and, in fact, does not even give you accurate information about the rest of the system: the individual only exists in context and the context consists of mutual inter-actions. Change the context and you change the way an individual appears and acts.¹

The shift from a single soldier to a married soldier with a family in the midst of the military community seems to demand that the soldier's interpersonal network be considered in any counseling situation.

¹Jay Haley, Changing Families: A Family Therapy Reader (New York: Grune & Stratton, 1971), p. 2.

²Douglas Carl, Systematics, A Family Systems Approach to Community Mental Health (Atlanta: forthcoming), p. 15.

C. Definitions

"Pastoral Care" refers to the total ministry of the religious community, to individuals and families in crisis. It has its basis in God's love as shown in His son, Jesus Christ, and is demonstrated in service to others. "Pastoral Counseling" within this model refers to the ministry under which marriage and family counseling, family life enrichment, and related preventive and educational programs are conducted from a theological base and focuses on relational and religious issues. It also expresses a relationship between persons needing the help and the pastor, and in this model that person's relationship to God and others.

The term "Family Life Center" refers to a physical facility, separate from normal military installation Chapels, if possible, where the Chaplain's pastoral care program is conducted. The program operates from a theological base and focuses on ministry to individuals, to families, to the community. A sense of community in the military is not a given situation. It must be constructed by those thrust temporarily into it. Thus, the sense of community is determined by the quality of life of its individuals. The Family Life Center provides a physical arena for that process to be accomplished. The actual facility requires more than just an office. There needs to be a lounge-type office in which to counsel and observe an entire family as it interacts (see examples in Chapter IV, Systems Theory). A secretary is necessary for scheduling events and appointments, maintaining records, correspondence--a bridge between the Chaplain and the particulars of the program. The secretary must have a separate office space to protect the confidentiality of the counselees and to separate the business side of the program from personal, in-depth counseling. The Family Life Center facility would contain meeting rooms

and other accommodations described in Chapter VI, Applying the Model to the Counseling Situation. Since this program is a new arena, the ideal facility is not yet a reality. The term, Family Life Center, as mentioned throughout the dissertation, refers to the program, not the facility although in the future it should apply to both.

The word "Model" is a term used in this study to describe that structure in which the theological framework and systems theory framework are related and knit together to give meaning, purpose and direction to the pastoral care in the military community Family Life Center. The actual model consists of the two norms carried out in programs, activities and counseling with an overall attitude of caring that melds it all together.

In this dissertation the term "Systems Theory" refers to the contextual (related) nature of human personality and a way of viewing a person's problem, in direct contrast to the individualistic approach:

Now it is evident that "individual" therapy is one way to intervene into a family--by seeing one person in the family and not the others. It is also becoming more clear that therapy works best if a person is in his natural situation. Therapy appears less successful if the person is lifted out of his situation and treated in isolation from the community of intimates with whom he lives. With these new premises have come new explanations of psychological problems and innovations in therapy.¹

This associative theory of human personality is further explained in the following quotation concerning Systems Theory:

No man is an island: Mankind does not consist of isolated individuals but is organized in systems of various orders, from small groups as the family to the largest, called civilizations. Consequently, psychiatric practice is not confined to the level of the individual. Systems Theory gives a theoretical framework and, hopefully, practicable suggestions for therapeutic measures such as family

¹Cloe Madanes, Strategic Family Therapy (San Francisco, Washington, London: Jossey-Bass Publishers, 1981), p. 1.

*therapy, community programs, and the multi-family therapy. . .*¹

D. Theological Pre-Suppositions

Any task must have a starting point. The starting point of this paper would be considered a theological pre-supposition. Theological pre-supposition refers to the intellectual world view from which we operate in our day-to-day activities. People have a world view from which they look at the world and from which they act. These pre-suppositions determine our thought forms and our actions in the world.

Most of us get our pre-suppositions from someone else, from our family, our surrounding culture, without really thinking about what they are. However, wise men through the ages have considered their world view and made a choice upon the basis of the pre-suppositions that do give the answers to the great problems of this life. One of these will be the starting point for this dissertation.

Religious scholars in the past have had a definite view of the universe: that the world had been created by a reasonable God and the truths of that creation could be found out by reason. The basic pre-supposition of this paper is that there is a God and that He has created the world and that He is active and involved in that creation. Once this pre-supposition is made we ask how we can know about this creation and about the nature of the God who has done the creating, and finally in what way is He involved in the life of mankind today?

If we accept this basic pre-supposition then we do not accept others, i.e. there is no God, or that if there is a God He is not involved and we cannot know His nature. Since we do affirm these we can go

¹Carl, Systematics, p. 14.

on to try to validate and confirm our position. In other words, will our supposition stand up? This paper will be an attempt to say that it is true and will stand up.

Many today do not accept this view. They believe that we do not live in an "open system" (that God is and acts, and that man has the freedom to interact with God and with the world around him, affecting it). Instead, they take just the opposite view, that we live in a "closed system" (which means that everything is subject to the uniformity of natural causes --there is no God and there is no place for man as a free agent). Man is seen in some form to be determined. Consider B. F. Skinner's Beyond Freedom and Dignity. Skinner has put into words what modern man has believed for a long time, that man is only a machine determined either chemically, genetically or psychologically. Man can manipulate his chemical makeup, his genetic structure (DNA, RNA) or his psychological makeup, or have it all manipulated for him. Man is a bundle of conditions and so Skinner concludes that man is not a being with freedom and dignity. Herein lies the importance of this pre-supposition. The open system allows for God to interact in history, to reveal objective truth, to speak in propositional terms, to express the nature of the universe, and through revelation to give meaning and purpose and direction to human activity. The closed system on the other hand has no room for the transcendent, no room for absolutes. Everything in the closed system is relative and the only choices are hedonism, relativism (the rule of the 51% majority), and some elite that determines who or what we are and where we are going and what we should believe. The closed system sees man as the little computer machine being dominated by the larger computer of the school system like a number or IBM card, and behind that the larger computer of society.

There is no eternal moral value, there is no eternal meaning to life, there are no absolutes that go beyond man's lifetime. He only has his sixty or seventy years and that is all there is. In the area of right and wrong there is no objective right and wrong, only what works.

Modern man has the pre-supposition that everything comes out of the closed system. Everything begins with the energy particle (the impersonal) plus chance plus time. That is all there is. There is no God as God, only the god man needs to provide answers to questions he does not understand. There are no absolutes, no eternal, no objective truth, no transcendent. Society is a closed system that is an end in itself. If there is no absolute by which to judge society, society is absolute. Society can do anything it wants if there is no authority outside, beyond itself.

We must understand that there are only two choices. One begins with the open system of an infinite personal God who creates all other things, or, one begins with the closed system of an impersonal plus time, plus chance and then there are no values. Either there is a personal God who has spoken in propositional terms, a God who is involved, who is not silent, a God who reveals Himself and His will, or, the uniformity of natural causes in a closed system: meaninglessness, especially for man.

The pre-supposition of an open system which allows for a relationship with God and the activity of God is a necessary theological norm. Without this pre-supposition as a "given", the work of God in human history would be fiction instead of fact and would have little impact on therapy, and little impact upon one's comprehension of his/her need for having a right relationship with God and with others.

¹The ideas expressed here come from the writings of Francis A. Schaeffer, particularly from The God Who Is There (Downers Grove, IL: Inter-Varsity Press), 1968.

E. Methods of the Dissertation

The methods of this study will be to explore the theological concepts of the great commandment for a view of the nature of human personality in terms of personal relationships. Once this is established the same process will be used to explore systems theory for a contextual, related nature of personality; then, from these two frameworks to correlate the common and related data in the construction of a model for pastoral care in the Family Life Center. The correlation method is an analogical method that develops insight based on relating theories to draw from them a better way of understanding and operating. The human mind is able to improve existing ways of doing things by analyzing how different systems operate and combining certain ingredients found there to form a new way to better accomplish a task. In this instance, theological truths and psychological methods will be combined into a working model.

The organizational structure of the dissertation will be as follows:

1. The second chapter will be an examination of the unique characteristics of the military counseling situation. This examination will describe the major issues and problems which the pastoral care model should address.

2. In the third chapter there will be an examination of the theological norms of the great commandment, its implications for understanding how we view a human personality and how that personality is related to God, neighbor and self. From the theological norm of relatedness in the healthy psyche, an effort will be made to establish a definition of personality that cannot be understood apart from these relationships. Some effort will be given to the premise that there is a priority of these

relationships, i.e. God, neighbor, and self, and to the nature of the relationship, specifically that a love relationship is essential.

3. The fourth chapter will be a similar effort to determine a definition of personality within systems theory that is common to that of the great commandment. The major idea is that of relationships. Since relationships affect persons, these persons also effect relationships. Therefore, it is not enough to study only that part of the system presenting the outward manifestations of having problems. The effort will be made to show that personality cannot be understood apart from relationships. The premise is that life is communion.

4. The fifth chapter in the method of this project will be to build a model of pastoral care on the common data of the definitions of personality in the theological and systems theory norms. Chapter V will include a presentation of the actual model as performed in the Family Life Center at Fort Carson, Colorado, during the year 1982 and first part of 1983. In the application of the model two major concerns will be presented and demonstrated: First, the establishment of programs that connect people with each other and provide support systems from the theological and systems theory base, focusing on relationships; Secondly, the introduction of a counseling situation within the model which puts the meat on the skeleton of the programs, and will be discussed more fully in the following chapter. The basic thrust of the model will be to affirm a ministry that builds a sense of community. The community-building programs combined with a family counseling ministry provide a unique family life system to deal with the unique situation of the military population. An effort will be made to identify some of the limitations of the model as well as a summary of the results of the application of the actual model in the present situation.

5. Chapter VI will deal more fully with the counseling part of the model. Actual cases will be presented demonstrating special problems arising in the military situation.

F. Limitations

There are approximately 22,000 soldiers assigned to Fort Carson. About half of them are married. With only 1,892 sets of on-post quarters that means that about 9,000 families live off-post in the civilian community. The application of this model is limited to on-post families plus only five of the off-post housing areas where the military population is concentrated. Therefore the study reflects involvement of a small percentage of the actual military personnel assigned to Fort Carson. The program excludes the single soldiers, since their families are located "back home". Other ministries of the Chaplaincy deal specifically with the single soldier, referring family matters to the Family Life Center Chaplain.

Another limitation that has manifested itself is the lack of acceptance of the basic pre-supposition, i.e., relationship with God as a prerequisite to good mental, physical and spiritual health. This aspect of the model is not set forth as a condition of participation in the programs, but it has been made known that a program sponsored by the Family Life Center is a Chaplain-directed program. The limitation is that many people want the advantages of the programs and activities without making a commitment to the strictly religious or spiritual-type programs, so attendance fluctuates accordingly. This has not been a limitation in the marriage and family counseling--on the contrary, a strong indication has been made toward right relationships with God and others.

The inability to motivate love as a quality of relationships in the community has been a limitation when compared to the life of a Chapel or

local congregation. There has been a bonding of new and old relationships and an increase in the quality of life within the community, but nothing near the "agape" love of intelligent good will that develops in some Christian fellowships. This is to be expected in such a massive program, and groupings of this kind of love are evident and growing. Also, many people who enter the program are brought into the overall Chapel family, attending worship services and so forth, with some close Christian friendships developing.

This particular model is limited to the present location only. There are about forty Family Life Centers world-wide and the model of this dissertation is not the model of pastoral care for the military community. Rather, it is intended as only one model which may be used in a Family Life Center. This model will reflect the rapport of the pastor Chaplain and the interactions with individual participants in the program. So, to some extent the effectiveness of the program and the counseling will be determined by the nature and personal characteristics of the directing Chaplain. Other Family Life Centers have taken on a different emphasis, and therefore have developed in a different way.

Finally, the nature of this program has come out of a conservative religious background and the literature of systems theory advocates. Other references will be included for reinforcement of concepts or for contrast to methods adopted, such as behavioral science models of one-to-one, insight oriented, long-term intrapsychic approaches to counseling. Their theories as well as the theological and systems theory gleanings will necessarily have to be limited to introduction of main ideas.

CHAPTER II

UNIQUE CHARACTERISTICS OF THE MILITARY COUNSELING SITUATION

A. The Need

Since people seem to be the same all over, some may ask, "Why the need for specialized military counseling?" There are many likenesses between military and civilian ways of life. The military provides an atmosphere of home wherever a service person is stationed. This is seen especially overseas, where the soldier works with Americans on the base all day, goes home (which is on the same compound) and eats American food purchased from the commissary or eats out at the club, also on base, and then may attend a movie or a bingo game or watch a son or daughter play soccer. The single soldier is provided with many comforts of home in centers set up with recreation and hobby facilities. Overseas military bases are sometimes referred to as "Little Americas". Stationed in the United States, a person learns to adjust to living in different areas, and is never so far away that he or she cannot get home occasionally.

Struggles and emotions are the same, whatever the location. A well-adjusted person at home will be a well-adjusted person away from home, usually.

Most of us spend our lives seeking a new setting for the same problems. Our inward battles find new battlefields. . . . motivation, insights, and ability to function effectively are fairly constant despite title, position, and location.¹

¹Thomas A. Harris, Counseling the Serviceman and His Family (Englewood Cliffs, NJ: Prentice-Hall, 1964), p. 135.

One might see the need for training with emphasis on counseling the military family if we look at the differences between civilian and military life. The military environment is quite different, and adjustments are necessary. Insecurity can come from being unable or unwilling to make those adjustments. A young man who is away from home for the first time may feel cut off from everyone who cares, and may not know where to turn for help. He cannot get away from "military everything", from the buddies that he runs with who may be trying to influence him away from his values. It was one thing to try a few fun things with the guys back home while they were in high school. Now the friends he has also live in the barracks with him. There is no retreat to the safety and quiet of home. Communicating by mail is no substitute for personal contact with family members. And finally, after being urged to be Mr. Nice Guy all his life, suddenly he is ordered to be aggressive and must become that way for his own safety, in some cases. Men in the military are supposed to act out their aggressions, to protect their country. Some Mr. Nice Guys never make it. The circumstances of military life make what might be a normal transitional period treacherous. No longer hounded by well-meaning relatives, friends and neighbors to stay in line, he succumbs to pressure or takes advantage of new-found freedom and slips into the jungle of problems available and waiting. It is true that the military has become a scapegoat for some who would choose to live a loose life anywhere, but there is a legitimate concern that pitfalls are made more pronounced by entering this foreign environment.

A clear example of how bewildering this can be is the plight of the woman serving in the military. The female soldier is faced with type-casting as a non-feminine military concoction, conforming to uniform dress,

performance and relationships that sometime wrench away too suddenly the softness of civilian society's feminine roles. She is not expected to compete for combat positions, physical strength to match her male counterpart, etc. At least technically this is not required, but the position in which she finds herself is frustrating if she falls short (receives special consideration). It is threatening if she over-achieves others' expectations of the "female" image. Many women have achieved - earned - command status but are haunted by prejudicial encounters along the way.

Life at home may require adjustments and negotiations unique to the female soldier. Even in the civilian business world, ladies manage to balance professional careers with home-making. Given the requirements of total obedience to command and the 24-hour on-call duty, a female soldier has some special problems with spouse and children. A husband might feel demoted from the respected head-of-the-family position, because his wife "belongs to the Army". Children may consider that they are being neglected, or that Mom is just too much.

As for life in the barracks for the service woman who is single, it is unfortunate that one of the most dramatized problems facing military women does exist--sexual harrassment. Not only is she overcome by the opposite sex simply because of their numbers (the ratio is approximately ten to one), but also from other females. Experience shows that the harrassment usually comes from those who use rank to demand favors and the power of being in control to protect their anonymity.

The male and female roles in the military system are not the same, but the military environment offers whatever one is seeking in life, both good and evil, and because of the limitations of time and conditions, these choices are intensified. For that reason, a person must weigh all the

possibilities, determine how to face both opportunities and obstacles, and be willing to work through whatever happens.

As a family counselor, it is easy to see a dichotomy on every hand in the military. There are advantages and disadvantages to be found wherever we turn. A person has to decide which outweighs the other, and then consider whether the family can come to the same conclusion. Many people leave the service (cannot wait to "get out") only to return or wish they could return.

It is possible for a military family to be financially secure in spite of their transient life style. It also is possible to spend every available bit of income just to maintain normalcy in that life style. With constant moving, items are lost, broken or stored for extended periods while the family goes on with bare necessities hand-carried or newly purchased. Souvenirs and collections make military homes easy to spot, as many people collect something as they travel all over the world. This could become expensive, placing stress on the family's financial status. Being able to live on-post alleviates some of the stress. Post exchange and commissary prices are reasonable for the quality offered, and are located on the installation.

Housing is one of the benefits offered to military persons and their dependents. Maintenance of the building is provided, utilities are furnished at no additional cost, and the quarters are in top condition before each family moves in. Every effort is made to provide adequate housing with ample room and in close proximity to work, shopping and medical facilities.

Medical care, besides being nearby, also is free of charge. The military quest for excellence includes the quality of this service. Other

benefits provided by the military for its members and their dependents also offer a better way of life for them and give training opportunities for those rendering the service. Examples include maintenance personnel, office workers, post exchange and commissary clerks, and those who handle recreational and youth activities. Any member of the family can participate in many sports and crafts activities. An Army wife, for instance, may have her pick of the following classes at least once a year: ceramics, art, music, dancing, macrame, flower arranging, cooking. There are post-wide tournaments in golf, tennis, swimming, baseball, etc., for service men, service women, and any of their family members.

Finally, education and travel are definite advantages in the military community. Educational opportunities are stressed at every level, from dependent schools to military students finishing high school, college or a graduate program. Part of the education offered for the entire family is found in travel. How else could some families learn firsthand about history, other cultures? They can develop a depth of understanding of humanity that only experience can provide. The military family can overcome a lot of its ills by the adventurous life available in the armed services. A full-page advertisement in a recent magazine illustrates this. There is a large picture of a family in a setting that is obviously German, with the caption, "REENLIST. BE ALL YOU CAN BE." The text reads:

GIVE YOUR FAMILY THE WORLD FOR THREE MORE YEARS.

Army kids know the Rhine as well as the Potomac. The Pacific as well as the Atlantic. They've sampled the world while most kids are lucky to get to the seashore once a summer.

It's true that as an Army family, you make many sacrifices in exchange for this rich heritage of travel. But when you see your kids' eyes light up with discovery, can there be any doubt it's worth

*it? There's still a lot of world out there, so don't stop now.
See your reenlistment NCO today.¹*

The fact that we have to point out the advantages of such a life is proof that there are definite disadvantages as well. Some people resent being "just a number", an attitude that seems to appear when applying for many of the services offered. A tired emergency room employee may not be cordial to a frantic mother whose child has some minor ailment that could or should wait until morning instead of being seen immediately over other, more urgent, cases. That employee, after seeing dozens of unnecessary emergency room visitors, may become calloused and treat everyone as "just a number".

Another complaint is the attitude of "take it or leave it". There may be a very young and inexperienced dentist who botches a root canal or pulls a tooth that could have been saved. What alternative is there once the service is performed? In the base hospital a patient may feel depressed because the room is drab and dingy-looking. The nurses may be hard to live with, even for just a few days. One little old tough nurse in Fort Benning, Georgia had her maternity patients doing leg raises, carrying their own trays, making their own beds the very next day after delivery. Some military hospitals have a "fatty" ward where patients are confined until they pass the weigh-in test. This no-nonsense, take-it-or-leave-it attitude is hard to take at times, but one bright truth is that it makes stronger, more independent individuals. And we do have the choice: take it or leave it.

There are some circumstances in the military that are harder to survive. One of these is segregation, not by race but rank. Housing is provided according to the rank of the sponsor first, and within that community, by the number of dependents. Overseas, especially, this becomes

¹LADYCOM, The Military Lifestyle Magazine, March, 1983, p. 61.

a ghetto as people of lower rank are crowded into stairwell living on a tiny kaserne with inadequate playgrounds, no yards, not much privacy. Barracks life at its best is only endurable for some, but barracks overseas are sometimes treacherous. These young military men and women are in a foreign country, cut off from their loved ones, alienated from the surrounding civilian community or taken advantage of by it, and snubbed by their own countrymen who are of higher rank, or at least are ignored by them. The lower ranking soldiers are assigned "quarters" worse than those that the prisoners in civilian penitentiaries are forcing legislation to improve. Can we care less about the soldiers' situation? When young men and women are shipped away from their homes, even their own country, and packed into barracks that are inhumane by any standards, trouble is bound to be on the way. Someone may say that this is true, but they chose the army with all its benefits, so they should be able to survive the consequences as well. Yet we read in magazines and newspapers the furor over prison conditions. Surely the difference is clear between the soldier and the convict. One is sent away from home to protect all of our homes, and should be expecting some inconveniences. The other is locked away because of being a threat to society--an intentional destroying agent--but society has chosen to improve existing conditions (and for good reasons). The argument here is not to take away the dignity of life for the prisoner, but to point out that there is a tremendous need for understanding for the soldier whose lot often is worse.

The reason for "more" [prison space] should be obvious - we cannot keep piling people on top of one another. A recent study done for the National Institute of Justice found that long-term inmates of overcrowded prisons die, are killed, commit suicide, become ill or create disciplinary problems more frequently than do those confined in private cells of at least 50 square feet. . . . In general, anything

*that contributes to crowding, tension or violence will make the job of prison guards more difficult, may lead to more riots and will induce some judges to release convicted offenders back into the community.*¹

Another situation that feeds anxiety in the young soldier is what seems to be a police state that exists everywhere one turns. When a soldier leaves the base, he/she must stop at the gate upon returning and show proper identification to enter. Traffic laws are much more strictly enforced than in the civilian community. A G.I. cannot walk in family housing areas without being questioned about destination and so forth. On most bases, family housing areas are off limits to single personnel. Besides limitations of time and money, certain places off-post are also declared off-limits. This may be for the good of the soldier but it is another resented restriction. The inability to "get away" from the military environment plagues the family man as well. Home becomes an extension of the military life as his wife and children are wrapped up in their on-post activities. Many service persons are on 24-hour call, or at least are subject to be called at any time to report for emergency duty or a practice for emergency duty. Under these circumstances it is hard for home to be a haven.

Home is where the heart is, but where is home? The military life is a transient one. There is no facade, because one does not have to live with these people too long before either one or the other moves away. Being yourself can be good or bad, depending on what kind of person you are. It is difficult to arouse community pride when it is a transient community. Why plant flowers that you will not see, just so the next

¹James Q. Wilson, "Rehabilitating Our Prisons", Family Weekly, Bristol Herald Courier, November 15, 1981, p. 6.

occupants can enjoy them without doing the work you did so they can enjoy them? Long-term community friendships are few unless they are continued by correspondence. School loyalties found in the civilian community are not probable on a military base. A coach could lament that he trains athletes that move on to play for someone else their junior or senior years while he must break in new talent and cannot be sure who will be returning next season.

And what happens to that family that moves away? Are they going to another post to make the usual adjustments, or are they separating while the sponsor goes half way around the world for an "undesirable tour" while the family stays behind? These separations are for most families the hardest disadvantage to overcome.

Distance is devastating. Anyone who has had to communicate by short wave radio would understand this dilemma. Communicating by mail is much less satisfactory than one would think. By the time one gets an answer the problem has changed. A letter to cheer the poor person "over there" often seems frivolous or unfeeling or flippant. Situations that require some immediate action may not be solved the way the missing spouse would have done it. A child who is hard to handle may constantly remind a haggard mother that "dear old Dad" would not be so cruel, and they just can't wait for the day he gets home to show her! This you cannot communicate in a letter or a phone call without sounding inadequate and rousing fears or despondency in the absent mate.

The case of the double checkbooks is proof enough that couples should stay together. One writes a check that the other knows nothing about, or rationalizes that they know nothing about, and look out! A lot of emotional spending goes on during separations. While trying to maintain

a sense of normalcy, a military couple could become things-oriented to compensate for the transient, rootless feeling. Also, when problems of a stressful situation persist, emotional buying is an attempt to prove that all is well. A successful appearance can become a major goal.

Then comes the day of reckoning. The happy reunion occurs, but is everybody happy? He is used to living alone, without the constant noise of the children. He may have had a house-boy or maid to pick up after him, so he has come to expect that. The women he encountered at work (and sometimes afterward) always looked well-groomed and listened to his problems sweetly, understanding everything instead of judging his actions. "And, by the way, what was this problem or that, and why wasn't it handled this way or that?" The time has come to re-negotiate. What has he come home to? His sweet little lady is now a domineering female, always having to be in charge of every situation. The kids come to her for advice and companionship. They don't even know him anymore. She used to be a neat and hard-working housekeeper. "Why is she so upset over a little thing like leaving socks under the bed for her to pick up - isn't that her job?" Who wants to re-negotiate?

These are some of the problems accentuated by the different way of life led by our fighting men and women. In some ways, it is easy for fighting to become the way of life. It is questionable that the military is to carry the full blame. There are many misconceptions about the military family and about the service life in general.

Tradition may be misleading many people to make the wrong decisions. Those new to the military are young and immature or at least inexperienced. They may force themselves to live up to the standards of the soldier's reputation.

The young man of draft age is striving to become a "real man". His image of the "real man" is formed from his contacts with the more experienced. Hoping to be accepted as a rough and tough, take-on-all-comers type of a man, he is wide open for trouble. If in the barracks the senior men are brawlers and drinkers in their off-duty hours, the young man striving to identify with the truly virile will likely copy the failings of his idols, rather than those qualities which have made them successful in spite of their lack of standards. The young soldier is likely to feel his superiors are successful "because of" rather than "in spite of".¹

The young military person also is working through a new type of identity tied in with the "total allegiance" syndrome. In time of war, a soldier is trained to respond without question to given commands. This obedience is a necessity when a reaction cannot wait for reasoning or decision. Total allegiance produces a superior fighter. However, when this is carried over into family life it can bring about destructively negative results.

The military mission requires a chain of command. The soldier sometimes has no alternative but to obey, regardless of opinions, emotions, preferences. This may lead to the practice of misplaced aggression: lashing out at those over whom one has some authority--for example, the overbearing militaristic father. His family may cower and resent him, stay away from him, or retort with, "Dad, I'm not one of your troops!", or, "You may choose to live under such unfair pressure, but I do not intend to!"

The absence of a father by duty hours or overseas assignment or by his military allegiance may cause another kind of fallout which might be called a conflict of leadership in the home. The father who is rarely home and the dad who demands respect when he may not have fulfilled the requirements for that respect may not be treated with respect. When the head of a

¹Harris, Counseling the Serviceman, p. 73.

household is away, someone must fill in, take up the slack, carry on. There are decisions to be made, bills to be paid, children to train. He may decide he is not missed at home.

The job-first, family-last situation often is compounded by inserting "self" between the two. He cannot win the battle against the powers-that-be at work. He is not understood or accepted at home. So when the required job is done, he turns to self-fulfillment, spending time and money elsewhere to boost lost self-esteem. Communication at home deteriorates further. In times like these, the social life encouraged to enhance the life of the service person sometimes backfires.

The social side of the military life is one of its benefits. Regularly a couple attends a Hail and Farewell, a company level party, or a post-wide function such as a change of command ceremony. These events provide an outlet for social interaction as a couple and as individuals. Emphasis on the social side of life encourages the distant husband or the waiting wife to come on out alone and still be made welcome. While being single at home is hard to deal with, feeling single at parties can lead to trouble, and a wider gap in the ability to communicate, and finally, perhaps, infidelity.

Another problem arising from both tradition and social life is alcoholism. The military wife becomes a creative cook and gracious hostess. The husband joins in as a polished host, welcoming the guests and introducing them around and making sure they feel at home. Unfortunately, one of the major pitfalls or "traditions" occurs in this activity. People are offered a drink as they enter, and "a good host never lets a glass become empty". The alcohol problem is given every opportunity to thrive at military socials. The "happy hour" has become known as the "attitude

adjustment time". The Class VI (liquor) store is the post exchange's most profitable endeavor. Soldiers turn to alcohol and other drugs as an escape from their barracks blues. The drug problem is a major one among military dependents for many reasons. Parents are too busy, the kids have money to spend and time to waste, lonely children band together with other "independents" rather than trying to cope on their own. They try ways of escaping together.

The misconception that you must drink to be sociable is all too widely accepted:

Most social functions, like their civilian counterparts, include the serving of alcohol, and the hostess who does not drink and who deplors the boorish behavior of those who do finds herself providing for the alcoholic refreshment of her guests. Indeed the commander, alarmed by the loss of efficiency of those who are bleary-eyed from the night before, nonetheless finds himself submitting to what appears to be a social dogma. . . .¹

Not only is there a misconception that you must drink, but that you must allow yourself to be subjected to the requirement to provide alcoholic beverages, and finally, a commander must put up with inferior performance in a morning-after situation. First of all, a non-drinking individual, male or female, is not required to serve alcoholic beverages just because he or she is associated with the military. A private home or gathering is still private. If someone's behavior is unacceptable, the host or hostess has every right to ask them to desist or leave. It would be an injustice to assume that a person has to be used or abused in this way to be a part of the military system. For every one unfortunate situation, there are many satisfying, meaningful associations and happenings within the military community. And in the working arena, no

¹Ibid.

commander has to submit to substandard performance of duty (or the effects of a hangover) unless he is an ineffective commander. The tradition of the military is a bond that has its merit. There is a widespread effort underway to rid that tradition of its misconceptions.

Religion as a part of military family life sometimes suffers more than any other area. People who are on-call or actually are working six days a week want the other day for rest and relaxation. This may be a major factor in the neglect of spiritual endeavors, but other reasons are quickly rattled off as well: "There should be a separation of church and state. Who wants to look at a preacher in a uniform?" "You just get to know and trust a Chaplain when you or he - or both - are transferred. There's no feeling of a church 'home'." "There are missionaries surrounding every military base, so a person can choose a gathering of his or her own denomination rather than endure a universal watered-down version in the Chapel." Whatever their reasons, a lot of people stay away. One thing about this that is good, however, is that those who do come really want to be there. They are alive and eager to share their faith. They do not have to be begged to attend or to participate. Although there is no "home church" feeling, it is impressive to have each person present stand and state their name and home town. A closeness does develop, and there are pleasant surprises when two people have the same origin, especially without knowing each other before. There are many volunteer workers in the Chapel program, as in any Church, to serve as chairmen, teachers, ushers, musicians, lay leaders. The military Chapel as a Church is alive and well.

There are some very real problems facing the Chaplaincy. The attitude of well-wishers who think that it is "leaving the ministry" to

become a Chaplain is depressing. Even more destructive is the militant pacifist, the one who asks, "How can a man of God serve in the armed forces --an organization that is dedicated to destruction?". Then there are the missionaries who live and work on the outskirts of every foreign military post, looking for fresh statistics and supporters from the military community rather than reaching out to the natives of the country to whom they are supposed to "mission". Sometimes it is alarming to see the lengths to which they go to compete for prospective supporters of their civilian program.

Consider the plight of the Chaplain who is serving overseas, unaccompanied, alone in his bunk after hearing a day's worth of heartache and sadness and fears. He must put his own loneliness aside and try to dwell on the positive solutions that might be available for the problems that have been presented that day. The only way this is possible is for him to have an honest belief in what he is doing. The military does have monumental problems. Denying that only prolongs the difficulty. But equally true is that the advantages might outnumber the disadvantages. The military community is as much a mission as there is anywhere. These service people have not left the human race. We are not to desert them for the duration of their career and then forgive whatever they have done so we can welcome them back into our little world. As a matter of fact, living in one place forever might just be a too-small world for the person who has experienced the adventure of travel, the insight of different cultures, the necessity of deciding priorities.

It is important to understand that a different system of values need not be inferior. A transient way of life can be very rewarding. It is possible for people to become leaders who would evade notice in the

average hometown community. Consider those children who grow up under the stigma of a wayward or drunken parent, of low financial status or a shabby neighborhood, a past mistake or marred reputation, a type-casting of being bashful, too quiet, too loud, etc. Some of these problems can be corrected if they are not constantly reinforced by the community gossips that "know all the gory details" and refuse to let a person climb out of an outgrown mold.

Since everyone in the military is transient, everyone gets a fair chance to belong if they choose to become involved in the community. It might be possible to pick out former service "brats" by their ability to remain calm under trying circumstances, or seem to feel at home with strangers, or appear to be more mature than their peers.

It seems that in the case of the military family, the most important help that can be given to them is to remind them that they are still them, that God cares and understands and can help make any situation bearable. We never will change all that is wrong in the system, but we can develop our own system (of real values).

A lot is heard about "roots", or the lack of them, for the military. Grandparents are sad because they do not get to watch their grandchildren grow and develop. True, but the time they do spend together is valuable time, enriched by observing developing qualities and special efforts made just to get home once in a while.

Another system of values is that of being things-oriented. Most service people probably go through this to some degree. A soldier wants to send or take something very special back home to loved ones. We want to return with souvenirs, mementoes of wonderful sights and experiences. There are positive reasons for wanting some things. But when you have

collected a few "things", they are just that. One can see how much more valuable people are than the things they possess, and can get on with the important aspects of life, and the eternal worth they have.

Finally, one can build relationships with all people, all races, all ranks, all temperaments. After all, military people learn to adjust, to re-negotiate, to care, because they have developed empathy from being there.

Hours of explanations and experiences concerning the military professional could be presented, showing the need for assistance, an understanding ear, a positive alternative to bring hope. The male/female ratio of people seeking the services of pastoral care is about equal because at this point in time there are more male soldiers, but their dependents make up a large part of the counseling schedule. The Army has come to realize that the entire family can benefit from spiritual and psychological assistance, thus the growth of the Family Life Center.

Broadly speaking, the major problems of today's military personnel might be included in the following categories: loneliness, disorientation, peer pressure, power struggles, new responsibilities, management of newly acquired privileges and possessions, separations, restrictions, and a lack of community. Given the arena of a Family Life Center, there now is an opportunity to build a model for service, for therapy, for living that will address the needs of the military community.

B. History and Description of the Family Life Center

Historically, ministers have been deeply involved with families, and Chaplains have been among those who have seen and responded to the family's needs. Chaplains began to develop Family Life Centers as early

as 1973 at Fort Campbell, Kentucky and Fort Benning, Georgia. Fort Bliss, Texas; Fort Hood, Texas; and Fort Dix, New Jersey began in 1974. In 1975 numerous other posts opened Family Life Centers. Today there are forty centers throughout the world.

The Family Life Center program is set by regulation of the Department of the Army to include policy, procedures, and responsibilities. It does not require the establishment of a center on every post. That is left to the commander, but once established, it is under the management of policy from the office of the Chief of Chaplains. Under the supervision of the Post Chaplain, a family life Chaplain is assigned to provide this ministry, and is designated the Family Life Center Director. He meets the criteria for specialized training in marriage and family counseling, and is insured the protection of privileged communication. The Family Life Chaplain will direct the daily operation of the programs; conduct educational classes and supervise lay persons and Chapel staff in developing relationship skills; provide pastoral, marriage, and family counseling; and coordinate links to other helping persons and agencies through consultation, cooperation and referral.

In order to become a military Chaplain, a person must be an ordained minister, have a Bachelor's degree and ninety hours of post-graduate training, plus three years in a pastorate. Additional specific training requirements for the Family Life Chaplain include at least one year of post-graduate training in pastoral counseling and specialized training in the following areas:

- Marital and Family Systems
- Marital and Family Therapy
- Interpersonal Communications
- Family Abuse and Violence

Individual Development
 Supervised Counseling
 Crisis Intervention
 Human Sexuality
 Research¹

A Family Life Center operates from pastoral concern focusing on ministry to Army families with a particular emphasis on relationships and religious issues. As a pastoral activity it emphasizes strengthening individual soldiers, their marriages and families, reaching out into the total community. The military system, as evidenced by surveys of commanders, has identified the most common family issues as:

Family Mobility
 Family Stress
 Family Violence
 Family Substance Abuse
 Parent-teen Conflicts
 Marriage Breakups
 Blended or Step-families
 Single Parents²

Because all of these do exist, Family Life Centers offer a variety of services to meet the needs of families in a military community. Here are some of the activities a Family Life Center might provide. Listed in five major categories, each one has spiritual dimensions:

Pastoral Counseling

Family and Marriage Counseling
 Pre-Marriage Counseling
 Divorce Counseling
 Family Violence
 Incest

Education

Spiritual Development
 Parenting Programs
 Family Life Cycles
 Family Systems
 Grief and Loss

Enrichment

Courtship & Dating
 Marriage Enrichment
 Marriage Encounter
 Couple Communication
 Sexuality

Systematic Training for Effective Parenting
 Parent Effectiveness Training
 Youth Effectiveness Training
 Effectiveness Training for Women

¹Bobby J. Bundick, After Action Report, Chaplain Briefing at TRADOC Family Advocacy Conference, June 28, 1982, p. 1.

²Ibid., p. 4.

Instruction, Training & Supervision

Unit Chaplains
Lay Persons
Chapel Staff

Outreach

Visitation
Worship
Community Program¹

The need for a Family Life Center is established by the following criteria: population served, family ministry workload, mission and mission-related factors, isolation and/or other unique factors and data from community assistance agencies. Those agencies include Chaplains, JAG (lawyers), Inspector General, Military Police, Army Community Service, Health Nurse, Drug/Alcohol Unit, Red Cross, Community Mental Health Activity, Hospital, Child Advocacy Board, local off-post agencies, Commanders/NCO, Army Emergency Relief, etc.

C. Summary •

In this chapter many unique characteristics of the military situation have been introduced, showing the need for a program such as the Family Life Center ministry. In presenting the history and description of what might be provided, it is clear that the program should operate according to the local needs and support available. The most important factor to remember is that the Family Life Center incorporates the Chaplain's total ministry, working from a theological base in its many forms and blending in a psychological base. It would be impossible for the program to serve as a vehicle to meet the needs of its clientele if the Family Life Center could not use both frameworks of the theological and psychological bases.

¹Ibid.

CHAPTER III

THE THEOLOGICAL NORMS

A. Introduction

In this chapter the theological norms of the model for pastoral care will be examined. The unique characteristics of the military counseling situation will give shape to their application in the model. Themes which emerge in the military counseling situation are: a support structure for persons during life cycles, events, and crises--the need for release of emotion; adjustment to social conditions psychologically, spiritually and socially; and provision for a belief system that sustains people in life. The need for a theological base is the reason for these theological norms. As stated by Dr. Wimberly:

*A model of pastoral care must begin with a theological base. If it does not, it will resemble a tree without roots. Without roots, a tree will slowly dry up and die. Analogously, a model of pastoral care without roots in theology will slowly die because it has no foundation.*¹

The theological norms of this model, as the roots of the tree, are (1) a belief in an open system in which there is a God of history who is loving, caring and just and who is actively working on behalf of persons; (2) the norm of the relational character of life and personality, and an approach to life as only having meaning in communion and fellowship; and finally (3) that love is the essential quality of the relationship with God, our neighbors and ourselves.

¹Edward P. Wimberly, Pastoral Care in the Black Church (Nashville: Abingdon, 1979), p. 74.

B. Open Systems

One of the basic pre-suppositions mentioned in chapter one was a belief in a human environment in which God acts and man acts, together or separately. This basic premise is a major aspect of the pastoral care model. Continually, opportunities are available for relationships with God and other persons. God is able to act with and upon persons in their situations, and persons can respond and interact with God and other persons. The message of the Gospel is that God in His love has acted in human history. The response of persons and their mutual interaction provides the hope and possibility for change that makes life dynamic and gives humanity its freedom and dignity. The system is open to intervention and change.

One of the fundamental characteristics of the open system is not only that the individual can be acted upon or influenced, but that the individual has the freedom to respond. This makes the person responsible. God's offer of new life in Christ is not irresistible. Accepted, it becomes the way to life abundant and everlasting. But one can choose to reject the Lordship of Christ and thereby choose another lord. The same is true about the impact of relationships upon one's behavior; instead of allowing the new and better ways of interacting to produce change for a more satisfying way of life, selfish desire can disregard the positive contributions of others. So, freedom is the "fundamental underneathness" of the open system. This responsible nature of personality implies the respond-ability of the individual and suggests that a relationship exists. The concept of an open system is an essential theological norm to this model of pastoral care in the military community Family Life Center. Specifically this model will offer as a guide relationships expressed by the words of Jesus when He spoke of the most important commandment:

. . . And you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength. . . . You shall love your neighbor as yourself. There is no other commandment greater than these.¹

The context in which a person exists is in the mutual interaction with God, with neighbor, and then with self in an open system.

C. Life is Communion

Another theological norm of this model of pastoral care is that life is communion or fellowship, interaction between persons. Life on a desert island may make a good subject for a short story, but it is contrary to the basic needs of human beings. If one lives on an island alone, cut off from others, he or she loses the characteristics that define them as human. An individual loses the ability to communicate. No one talks to himself--unless he is psychotic--if there is no one to listen. One loses the ability to give and receive love. Our basic need as human beings is to have fellowship (relationship) and communion with other persons because that is the nature of life. Life even comes into existence, biologically, as a result of a relationship between two persons. People need people.

One can examine the animal world and see many examples of the natural gathering together into communities. We speak of a "flock of birds", a "herd of cattle", a "school of fish", a "swarm of bees" and a "colony of ants". It is interesting to drive by a field of grazing cows. Even though the pasture is large, they usually are bunched up together. Their natural inclination is toward community. This same observation is experienced with a smile while watching lambs romp along in their follow-the-leader way, and in awe as a string of birds flies in formation through

¹Matt. 22:37-39.

the sky. Community is universal.

Jesus stresses in the great commandment the fact of relationships. First our relationship with God and then with others. Right relationships are the key to the application of this model of pastoral care. Harris says it well:

*Man exists in relationship. His basic relationship is to God, but that basic relationship can only be expressed in this world by the quality of his relationship to the children of God.*¹

The basic assumption of the theological norms of this model is that Jesus gave in the Scriptures both the relational nature of the healthy human personality and a specific priority of an individual's relationships. In this sense, Jesus is saying that an individual first must establish (or re-establish) a right relationship with God and then one could go about getting other relationships in order.

When one is "right with God" one is able to be right with one's neighbor. Not being right in our relationships is the basis of mental disturbance, as is pointed out by Patterson:

*The essence of emotional disturbance is disturbed human relationships. The individual has become estranged from others, has become detracted from the community of men. His relationships with others have been ruptured or have been placed on an insecure, false, or untenable basis. He needs to re-establish good relationships with others.*²

Relationships certainly are implied in Jesus' command to love God and your neighbor as yourself. Following the priorities of loving God and then loving our neighbor, finally we can love ourselves. When we have a right relationship with God, we experience forgiveness, being loved, and this helps us to enjoy self esteem and a feeling of personal well-being.

¹Harris, Counseling the Serviceman and His Family, p. 135.

²Patterson, Theories of Counseling and Psychotherapy (New York: Harper and Row), p. 598.

The love of God and Love of neighbor precedes one's ability to love himself. The model of pastoral care assumes this to be true theologically as well as psychologically.

The need for a right relationship with God and others precedes self-worth and self-love. In order for the self to be at peace within, for a person to experience wholeness, to have internal harmony, to have integrity, one needs first to make relationships right. One psychological model that fits this theological truth of ministry is William Glasser's Reality Therapy.

To be worthwhile we must maintain a satisfactory standard of behavior. To do so we must learn to correct ourselves when we do wrong and to credit ourselves when we do right. If we do not evaluate our own behavior or, having evaluated it, if we do not act to improve our conduct where it is below our standards, we will not fulfill our needs to be worthwhile and will suffer as acutely as when we fail to love or be loved. Morals, standards, values, or right and wrong behavior are all intimately related to the fulfillment of our needs for self-worth and . . . are a necessary part of Reality Therapy.¹

From this psychological model it is a very small step to the theological model of making one's own standards equal to the Biblical standards of right and wrong behavior. But, this small step has been too big for many of the modern-day psychologists, or they simply choose not to make that commitment or to have that religious conviction. The matter of secular versus theologically-based counseling will be addressed in the concluding chapter of this dissertation.

D. Love is Essential

The final theological norm of this model is the quality of love

¹William Glasser, Reality Therapy, A New Approach to Psychiatry (New York: Harper and Row, 1965), p. xiii.

within the relationships. Jesus' command was not only to have a relationship with God and with others but was addressed to the quality of that relationship, to "Love the Lord your God with all your heart, and with all your soul, and with all your mind". Here the whole nature of human personality is being addressed. Not only is love the quality of the relationship but that relationship is concerned with our total being. The perfect relation of the self to God is that in which bare obedience is transcended by love and trust and confidence. There is a kind of obedience which may be grudgingly given, issuing from wrong motivation, and yet correctly performed which speaks of a kind of relationship. It is because of this that Jesus puts His finger upon the essential quality of the love of the soul for God. When we love God, this kind of mere obedience is far out-reached in the self-giving of our lives to His will. This kind of love frees us from anxiety and fear and worldly hurt. It is the total giving of ourselves to God, seeking in everything to please Him, and is the fundamental motivation that leads us on toward growth and change.

The perfect internal harmony of the self in all of its desires and impulses is implied with the phrase "with all your heart and with all your soul, and with all your mind". When a person gives totally in service to God in love, complete personal integrity results. The soul is then at peace with itself. We enjoy complete psychic and spiritual health.¹

The voluntary nature of one's response to the command to love God is a key into understanding Christian personality. For it is in the exercise of freedom to respond that the vitality of relationships comes alive with meaning. It is not imposed upon anyone, it is offered; when received

¹Fred P. Thompson (Sermon presented at First Christian Church, Kingsport, Tennessee, April 5, 1970).

it becomes the cornerstone to all other relationships, even to the life we live in our own minds.

The Gospel speaks of a personal relationship, a love relationship in which the individual receives God's love (Jesus Christ) and commits himself to God in obedience (establishes or fulfills the relationship).

Glasser says that we must both love and allow ourselves to be loved. What he is saying here is exactly what the Bible teaches: it is not enough to receive God's love. His love calls us to love in return.

Equal in importance to the need for love is the need to feel that we are worthwhile both to ourselves and to others. Although the two needs are separate, a person who loves and is loved will usually feel that he is a worthwhile person, and one who is worthwhile is usually someone who is loved and can give love in return.¹

Considering the state of today's world, the wisdom of the great commandment is even more welcome to the heart and head of those who know first-hand broken relationships and whose whole being cries out for love. This need permeates every area of human activity.

In every day life, the norms of open system, relationships, and love are accepted, practiced, and when absent, pretended. For example, when someone is shopping for a car, the sales person who greets them at the door is prepared to make the customer feel that the particular merchandise at that place is the best buy. How is the customer treated to help him/her come to this conclusion? In some cases, the salesman calls the customer by name, inserting that name into the conversation at every opportunity. This gives the buyer a sense of personhood, a give-and-take conversation that may include having the sales person agree with an objection made by the buyer. "You're absolutely right, _____(name), you

¹Glasser, Reality Therapy, p. 10.

might be happier with this model over here. It has exactly what you want." Thus, interaction, choice, the idea that it is one's own decision, reinforced by the experience and advice of a professional, all enter into the decision to buy a certain car.

There is no intention to downgrade the profession of sales or to suggest insincerity. It is a common trait to want to make a person (customer or not) feel cared for and accepted. Besides being good business, it simply is good humanity. How sad that people live entire lives knowing only the superficial satisfactions of the secular world. The point being stressed is that human forms of psychological norms are encountered daily, and tolerated. Every relationship contains an effort for mutual up-building, mutual respect, and the desire to satisfy one's own needs as well as the other person's needs through that relationship. Therefore, the subtle psychological maneuverings are excused. Yet, the perfect gifts offered from God without the consequences of being "let down" afterward are ignored or refused. It is the goal of pastoral care to provide counseling, programs and activities that are theologically based, so that true solutions evolve and problems are kept in perspective as temporary obstacles that can be overcome by using God's principles.

The open system of this model must bring more than temporary advantages to the counselee: God's open system is the ultimate means of action and reaction. With God's help all things are possible. This is not just a cliché. From the full potential of human abilities to the unleashing of the power and excellence of the universe, God is and God acts. That action is the essence of the word "hope", and the meaning behind the little expression, "can do!". It is obvious that the advantages of experience, education, security and more are derived from serving in the military. How

wonderful it is to realize that the unique problems of that same career can be met and overcome because of the providence of God!

There is a song called, "Never Alone" that speaks of a relationship with God. The value of such a communion is immeasurable. Secular life gropes around trying to feign association, as is visible in another reference to the world of advertising and sales. How much attention is given to the actual product being offered in a commercial? Rather, the emphasis is on the personality or appearance of the one doing the selling. What real significance is there in the value of the car, for instance, that has an attractive girl draped across it? None. The idea being transmitted is that, with that particular car, one might attract that particular lady, or one like her--companionship. So often the longing to be accepted or loved drives a person to acquire possessions that lose their value eventually, leaving the owner still empty and alone.

In one last example, that of seeking love, the underlying drive for acceptance can be studied. One can look at great operas, plays, books, novels, movies and songs in an analytical sense to see what makes them great. They have basic ingredients in common: (1) The main character. The listener observes the hero as if he/she were in that situation. Whatever happens to this person is experienced, in a sense, by the observer. (2) The plot. Whatever the lengths an author reaches for content, most stories are the same, depicting the character, dreams, expectations of the hero, progressing through encounters with obstacles, villains, disappointments, and ending with the solution, good or bad, happy or sad. (3) The main ingredient. In today's culture, one would come away from a performance thinking the main ingredient is the freedom to be profane or promiscuous, or just being free to be oneself. But with all its trappings, the main ingre-

dient in publicly expressed media of the human situation is love. Whether the story ends with happiness-ever-after or in tragedy, love is the determining factor. The audience comes away knowing whether that hero was loved or rejected, and that makes all the difference. Love is the main ingredient. Association with the hero, experiencing the plot, and relating the sense of being loved or rejected to one's self is what elicits a response from the person reading the book, watching the play or listening to the song. The purpose of this rambling description simply is to say that a person can waste so much of life by filling it with the temporary, and satisfying the need of being loved through the experiences of others without taking the time or effort or risk to love and be loved in love's truest sense. It is in the makeup of humanity to need love. The quality of life depends on whom we love, how much we choose to love and why we love. The answer to the whom, the what, and the why is that God is love. That God is love is the ultimate statement. It is that message that must reach every person seeking counsel, looking for answers.

CHAPTER IV

SYSTEMS THEORY

A. Introduction

The goal of this chapter is to show that systems theory provides the psychological norms for the pastoral care model in addressing the problems and issues in the military community. The purpose will be to develop a specific approach to the unique characteristics of the military counseling situation. An historical examination of systems theory will not be necessary for this purpose, and the examination will be limited to the works of Jay Haley, Cloe Madanes, Salvador Minuchin and Douglas Carl. Systems theory will be examined for its implications for understanding the nature of personality in terms of relationships.

The systems movement in mental health is relatively new in the general scheme of counseling. What was once called symptoms, or individual problems, began to be redefined as products of interpersonal relationships. It is an entirely different way to think about and to act upon problems. Jay Haley expresses it this way:

Some therapists prefer to formulate symptoms in ways that can be counted as acts, while others prefer to formulate a problem as a state of mind or as a character disorder. The approach in this work differs from both such approaches insofar as the emphasis is not on an individual. While this approach assumes that the therapist has failed if he or she does not solve the presenting problem, and while the symptom is defined in operational terms that are as precise as possible, the therapy focus is on the social situation rather than on the person. It is possible to define a "problem" in different social units. In this book a problem is defined as a type of behavior that is part of a sequence of acts between several people. The repeating sequence of behavior is the focus of therapy.¹

¹Jay Haley, Problem Solving Therapy, New Strategies for Effective Family Therapy (Harper Colophon Books, Harper and Row, Publishers, New York, 1976), p. 2.

For the purposes of implication in the model three systems will be examined in relation to the problems of the military community: the individual, the family, and the community. These systems will be viewed from the systems theory perspective for understanding ways of intervention to bring about a change toward improved quality of life for soldiers and their families.

The traditional psychoanalytic approach to psychotherapy and mental health problem solving says that characteristics of an individual can be explained by looking at the individual and delving into his or her psychological processes. Understanding intrapsychic conflicts, motivations, repressions and the like give the intrapsychically-oriented therapist the information for working on growth and change.

Systems theory takes the position

*. . . that understanding the individual is not enough, and, in fact, does not even give you accurate information about the rest of the system; the individual only exists in context and the context consists of mutual interactions. Change the context and you change the way an individual appears and acts. The individual can look quite different in your office or in the hospital than he or she does in the family context.*¹

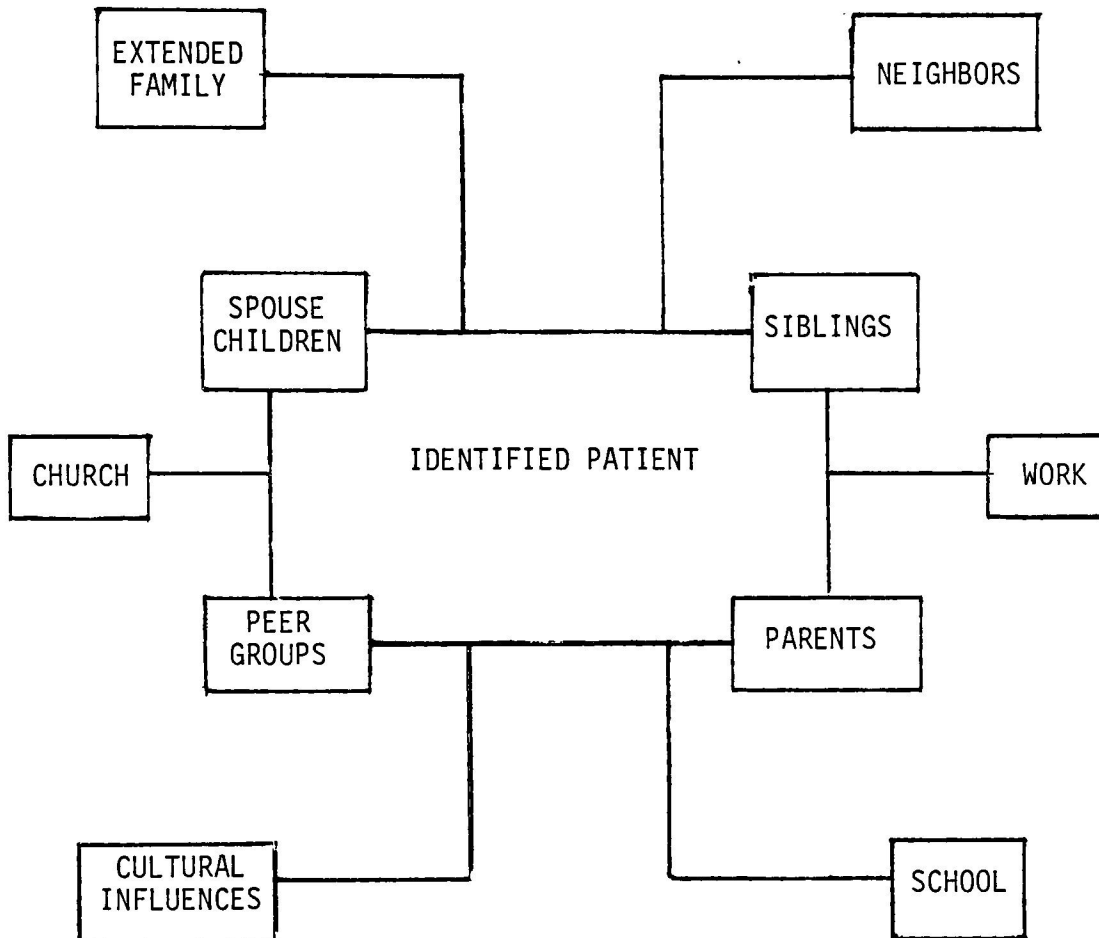
There is a shift from the individual to the social unit within which the individual exists. The person as part of the larger system is viewed as interacting, growing, and changing in relationship to the world, not in isolation but in the environment of which one is a part. Haley says,

*Twenty years ago it was a new step to recognize that a family rather than an individual was the therapeutic unit. In time that family unit was expanded to include the extended kin and also the peer group. Now it is becoming uncomfortably evident that a presenting problem includes the professional world in which the problem appears, as well as the larger society.*²

¹Douglas Carl, Systematics, A Family Systems Approach to Community Mental Health (Atlanta: forthcoming), p. 15.

²Haley, Problem Solving Therapy, p. 2.

Relationship systems are open systems, open to and influenced by other systems. These other systems are illustrated by the following chart.



Douglas Carl explains the continuous activity among the members:

*Systems theory postulates that organized complexities or systems are the products of dynamic interactions among their parts, rather than the sum of absolute characteristics. In other words, neither the resultant whole nor its new characteristics can be explained by the nature of the parts themselves; they can only be understood as a function of continuous interchange of matter, energy, and information among these parts.*¹

Salvador Minuchin says the same thing in a different way:

*Families are highly complex multi-individual systems, but they are themselves subsystems of larger units--the extended family, the block, the society as a whole. Interaction with these larger holons produces a significant part of the family's problems and tasks as well as of its systems of support.*²

Minuchin goes on to say that three systems in addition to the individual are of particular significance: the spouse, parental, and sibling subsystems.

B. Closed Systems Versus Open Systems

Not only does the theological framework have an idea of open versus closed systems, the psychological framework does also. Systems theory is not concerned with the closed system. Closed systems are not interested in the world of relationships. They are systems which exist entirely unto themselves, without influence or input from outside.

The open system implies that persons are in the process of being and becoming. There is a saying, "Be patient with me--God is not through with me yet". The open system carries this meaning. Open systems are dynamic entities of groups, institutions, organizations, and individuals, a unit that always is in flux (becoming). Closed systems, on the other

¹Carl, Systematics, p. 15.

²Salvador Minuchin, H. Charles Fishman, Family Therapy Techniques (Cambridge, Mass. and London: Harvard University Press, 1981), p. 16.

hand, are not receiving, giving nor changing. It is this idea of openness to influence from outside itself that shows that the system is well-suited for this model of pastoral care, with the same implications as the concept of open systems of the chapter on theological norms. So, systems theory not only emphasizes the social context of human problems but their openness to influence and to be influenced from outside sources, a dynamic interaction among its parts.

C. Hierarchies and Boundaries

According to systems theory there are levels of hierarchy within the system. There are four basic levels in systems theory: the individual, the family, the community, and the culture. Culture is the highest level in this understanding of hierarchies. (One point to keep in mind is that the goal of this paper is to move a step further and place God as the highest level of hierarchy.) Hierarchy implies a power structure with some people above others in status and some people below.

The existence of hierarchy in a system is always present. The counselor working with a family often is concerned with the re-ordering of hierarchies or clarifying their boundaries. The term boundary is explained by Haley:

Implicit in this view is the idea that revealing or concealing information at a boundary between groups creates a boundary between groups. To not reveal to parents what their child has said is to draw a boundary between parents and child and define them as two separate groups. Information and boundary are synonymous.¹

The task of therapy often is the restructuring of hierarchy and clarifying their boundaries. Minuchin said that hierarchy in a family is a given fact. The task is to recognize how the system hierarchy needs to

¹Haley, Problem Solving Therapy, p. 217.

be "re-ordered" and then to reorganize the hierarchy so that it functions more effectively. To do this we must have an idea of what a family should look like. Minuchin presents a middle class American family of two parents and three children as looking like this:

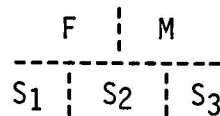


Figure (A)

According to Minuchin's scheme the dash lines in the map (---) indicate boundaries between people and between generations that permit adequate separation as well as wholesome interaction resulting in good relationships. Solid lines (—) indicate isolation, too much separation, inadequate interaction and problems in the relationship. Doted lines (. . .) show over-involvement, inadequate separation, and problems in the relationship. The map in Figure (A) would represent the goal of counseling or the way a family should relate.

A typical family coming in for counseling might look something like this:

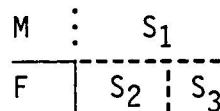


Figure (B)

In this map a child has a place in the executive subsystem, and may be over-involved with the mother while the father is almost totally separated from the rest of the family. In this case the problem is a coalition of the mother and child. (The term coalition means a process of the joint action of two people against a third person.) When the two-against-one situation is cross-generational as in Figure (B) the family system usually is in trouble. The two-generational family as shown

here has been addressed because that is the situation most often encountered in the military community.

The two-generation family map (diagram) helps to demonstrate the way a family is viewed, excluding variations. In the military community there are single-parent families, blended families (families with children from a previous marriage), adopted families and other combinations. By visualizing these diagrams a counselor is able to conceive of strategies for change. Diagramming the family is a beginning point that shows their boundaries and their hierarchy--a good place to begin.

In the family system, hierarchies are commonly represented by generational boundaries; for example, grandparents, parents, and children usually make up the American family. . . . Sub-cultural issues can have a great impact on generational hierarchy. In the "typical" American family, the grandparents' status is usually little more than consultative at best or sometimes inconsequential. Whereas in families with Oriental backgrounds or families of Mediterranean descent, we are more likely to see grandparents with significantly greater influence.¹

This factor is important when you consider the large number of American soldiers who marry women from these cultures.

D. Observing Sequences

One of the ways one can map out a hierarchy is by observing the sequences that occur in an organization. The term sequence means the occurrence of an act again and again, a structure of repeated acts. A simple description can be made of a repeating cycle. Since the sequence repeats in a circle, there is a series of steps each leading to the next and so back to the beginning again. The following from Carl illustrates

¹Carl, Systematics, p. 22.

sequences in Systematics. His example is presented here because it is an excellent sequence of a common experience.

The patient, a 32-year-old white female, married, mother of three girls ages seven, four and two, comes in because of depression. She has no energy, is sleeping a great deal, and in general feels unable to cope effectively with her life. Dr. Carl points out that most therapists probably would do an initial assessment, with questions on the symptoms, symptom onset, history of symptoms including childhood trauma, developmental problems, history of mental illness or depression among family members, exploring the current situation at home, relationships with other family members, etc. The therapy would emphasize her own feelings of self-worth and accomplishment and encourage her to seek ways to make her feel better about herself. As Dr. Carl points out the family therapist would settle on tactics based on seeing the entire family and observing the following sequence:

Therapist: Hello. I'm Dr. J. (shakes hands with Mr. and Mrs. P., then turns to the children playing on the floor). What's your name?

R: Rebecca.

Th: How old are you?

R: Seven.

Th: (To second child) How about . . . what's your name?

E: Erika.

Th: And how many fingers are you, Erika?

E: (Shows four fingers.)

Th: Four! (Looks at third child) And what's your name? (Silence.) Hmmm? (Silence.)

Mr. P: Tell him your name. (Silence.)

Th: That's alright.

Mr. P: (Waves hand in disgust.) She talked enough in the car coming up here.

Th: What brings you here today?

Mrs. P: I'm depressed.

Th: Tell me more about what you mean.

Mrs. P: It just seems like every day I'm more and more depressed, especially with the kids It just gets harder every day. Just gets worse and worse. I know it's not their fault. It's just more than I can handle.

Mr. P: Now, honey, I told you we'd work it out. . . .
 Mrs. P: I don't even know why they're here (indicates husband and kids.) It's my problem. . . I'm the one who's depressed.
 Mr. P: I'm sure it's something we're all doing.
 Mrs. P: No, it's me.
 Mr. P: Maybe it's something the kids are doing? (To doctor) They're not bad kids.
 Mrs. P: No, no. They're just normal kids. It's me!
 R: (To sister) Gimme that crayon! I want it! Give it to me!
 (Pause) Give it to me!
 Mrs. P: (Shakes head, looks at husband.)
 Mr. P: (In exasperation, but very reasonably) Look, Rebecca, let your sister have that crayon. There are plenty of others to play with.
 R: But I want that crayon!
 Mr. P: Look. She's got that crayon. She's got a right to that crayon. Just play with something else!
 R: (Looking at mother) But I want it!
 Mrs. P. (Getting down on the floor) Look, Rebecca. You have done part of this puzzle so nicely. Work on the puzzle and let your sister color, okay:
 R: (Reluctantly) Okay.
 Th: Is this what happens at home?
 Mrs. P: Yes.
 Mr. P: No. . . c'mon, tell him the truth.
 Mrs. P: Michael, yes it does!
 Mr. P: (Overriding her) C'mon, let's not waste the doctor's time. We're not here to talk about the kids.
 Mrs. P: (Slumping and taking a deep breath) That's right. We're not here to talk about the kids. . . we're here because I'm depressed.
 Mr. P: (Somewhat put out) We're here because you are not functioning.
 Th: What do you mean by that?
 Mrs. P: I can probably tell you what he means, actually.
 Mr. P: (Angrily) Tell me what I mean!
 Mrs. P: Lots of things, Michael, lots of things (resigned) . . .¹

The trained family therapist, Dr. Carl points out, sees a pattern of depression and incompetence in the patient, the misbehaving children, a father who tries to intervene and fails so that he now looks incompetent. The patient then handles the situation and looks competent, so the father becomes more demanding and the patient is again depressed and seems incompetent. In this system the mother would want to hold on to her role as sole executive with the children while being depressed by it, and the father would remain outside while trying not to make too many demands as

¹Ibid., p. 25.

long as she is depressed. Once the sequence is determined, intervention can be made to change either the sequence or the meaning of the sequence by re-framing the meaning of what happens.

In systems theory one can best determine hierarchies by observing sequences of behavior within a family. Salvador Minuchin in his book, Families and Family Therapy, emphasizes the structures in terms of boundaries and sub-systems. Minuchin points out that in a functional family the father and mother act as the executive sub-system. This sub-system stands above the children sub-system in terms of authority, with boundaries between husband and wife that permit separate and appropriate communication.

Minuchin and Haley emphasize that cross-generational coalitions or hierarchies that do not observe generational boundaries cause problems in families. (The term coalition means a process of joint action against a third party, in contrast to an "alliance" where two people might share a common interest withheld from the third person.) One example of this is found in the military when a father is required to be separated from the family. The mother and child move into a hierarchy just because he is not there, not to push the father out; but that often is the result.

E. Homeostasis

The idea of homeostasis is that the gratification of biological needs and the satisfaction of drives are the basis of behavior. The relaxation of tension leads to adjustment and established psychological balance. This balance is attained when the needs are satisfied. People in a system find ways of interacting that are comfortable, and then organize around the comfortable and the familiar. Sometimes another way of doing things would be better eventually, but the anxiety around the new or

different makes the system unable or unwilling to change. Every time the behavior of an individual in a system demands change it means the reordering of the system in some way. Every individual change puts pressure on the system, and every family system shows some resistance to change. When making interventions follow-up is important to determine where the system will choose to shift the problem to accommodate the new way of interaction. So, added to the gratification of needs and satisfaction of drives, there is a desire for not making waves that would upset homeostasis.

Homeostasis is based upon gratification, satisfaction, the relaxation of tensions, and the maintenance of psychological and social equilibrium. Not all agree with this idea of behavior. Douglas Carl states:

By the same token there are innumerable human activities beyond the homeostasis scheme and this helps answer the great psychosocial paradox of our society. According to homeostatic theory, mental health should prevail under conditions of gratification of needs, satisfaction of drives, and relaxation of tensions. But conditions of extreme stress and need such as those in Europe during World War II did not produce but rather reduced neuroses and psychoses. In contrast, affluent society does not provide for need by economic abundance. It satisfies drives by sexual mores, and takes pain to relieve tensions by permissive education, lowered scholastic standards and so forth. Contrary to expectations, this is accompanied by the unprecedented increase of mental disorders, juvenile delinquency, and crime not for want but for "fun". This is vivid testimony that the model of reactive or homeostatic personality is wrong, and that it should be complemented by a more adequate one. Retirement neurosis and similar psychopathology belong in the same picture.¹

It might be that the problem of accepting the theory of homeostasis could be alleviated if the definition of that term were altered. Perhaps in Dr. Carl's example homeostasis was achieved during World War II because the system had a common malady to overcome or a common goal to rally team

¹Ibid., p. 41.

effort. Therefore, another view of the term homeostasis is seen as an open system moving toward equilibrium, not really at it, and as such, it is a dynamic receiving and giving of interaction with other systems which gives meaning to existence. It is like the quest for perfection, going on but not yet arriving.

Despite its shortcomings, homeostasis is important because it helps understand systems. Family systems organize around all sorts of things-- introduction of new members, separations and short tours, finances, sickness, and so forth. Family systems are good at organizing around disability. What if you went home tonight and told your family that you were ill and would die in a short time. Do you think they would "organize" around that fact? Certainly. They would be more attentive, see to your every need and comfort. If you did not die when anticipated they might get tired of their behavior but probably would be afraid to change it. To remain in the system, participation toward homeostasis is required.

F. Family Life Cycle Issues

Looking at the stages of development of a family over time is another aspect of systems theory that is helpful in understanding a family system. This is important because human stress and psychiatric symptoms appear when this process of development is disrupted.

Symptoms appear when there is a dislocation or interruption in the unfolding life cycle of a family or other natural group. The symptom is a signal that a family has difficulty in getting past a stage in the life cycle. For example, an anxiety attack in a mother when she gives birth to a child is an expression of the difficulty of that family in achieving the child-rearing stage of development.¹

Haley lists the life cycles of a family as courtship, marriage and

¹Jay Haley, Uncommon Therapy (New York, London: Norton and Company, 1973), p. 42.

its consequences, childbirth and dealing with the young, middle marriage difficulties, weaning parents from children, and retirement and old age.

Keeping these concepts in mind is helpful in assessing a family in that individuals as well as family systems go through life cycles. These relatively predictable developmental stages can have both positive and negative results. For a detailed presentation dealing with life cycle issues refer to Gail Sheehy's book, Passages, and David Levinson's book, Seasons of a Man's Life. These issues involve changes based upon biological changes, social expectations, and cultural norms. They occur in individuals as well as family systems. It is important to remember that the family is an open system that is continually influenced by biological systems, work systems, school systems, political systems and other systems unique to each situation, and certainly in the military community the family is influenced by the military system.

An example of the dramatic effect of the birth of the first child will demonstrate how important life cycle issues are in the family system. There is a qualitative difference between working with a childless couple and those who have children.

Douglas Carl makes the point in this manner:

When conducting a workshop, I asked for the hands of those who are married, without children, then for the hands of those married, with young children. I proceeded to ask those without children what they are doing for dinner tonight. I then asked those with young children what they are doing for dinner.

As you can well guess if you have children, childless couples are a lot less scheduled. They eat dinner between seven and ten o'clock. They maybe will go out. They stay downtown to do things with friends. Those with children more often are going home to eat dinner between five-thirty and six. Their lives are less spontaneous.¹

¹Carl, Systematics, p. 41.

It does not take a lot of imagination to be aware of the impact of the first child on a family system. New, rather rigid schedules emerge, demands appear that never before existed. The baby requires a great amount of attention which often is given by the mother. This time and attention is necessary but the father may feel left out. He may compensate by involving himself in his work or outside activities that remove him emotionally from the family.

This is an extremely important event in the lives of a vast majority of military families. They come into the Army at the age when the issues of childbirth and dealing with the young are impacting upon them. A modern military couple, usually newly married, having just left family and friends behind, face the birth of their first child along with their first job, their first time away from home and the support of the extended family.

There are many other life cycle issues that influence the military family. Another factor to keep in mind with this concept is the impact of outside influences, forces such as social and cultural systems, political and religious systems. It is a reality in the world that other people's attitudes have impact on a family's life. For the military family this concept of external forces can cause severe difficulty for the family. Not only are they in a different environment but living among the civilian population, they are continually comparing the differences and emphasizing the problems. A good example would be the negative impact of a "red light" district near a military base, where vice is the main product. The community blames the military presence for the blight and the military accuses the civilian population of exploiting the soldier by providing the very arena to which they object.

A final concept that belongs in this section is that systems theory offers as helpful the idea of sub-cultural influences. The traditions of the family dealing with race, nationalities, geographic attitudes and influences, religious and moral values and even ideas of how and where to spend a vacation all have influence on the family system.

G. Assessing the Family

The concepts mentioned above, i.e., open systems, hierarchies and boundaries, sequences, homeostasis, and life cycle issues are helpful ways of gathering information about a family having difficulty. The chief objective in assessing a family in therapy is knowing what to observe and how to organize the material. The information gathered and the way it is organized determines what the intervention will be. During the session the "systems orientation" must be kept in mind, trying to see how the pieces of the system fit together and the sequences that are occurring rather than only what is happening to one person.

When the situation is understood and therapy begins, the model is put into practice. Keeping in mind that the model is made up of various parts, it is most important to note here that the backbone of that model is the blending of the theological norms and systems theory. Theological truths are the foundation for pastoral care and systems theory is the method of assessing, adapting, and intervening to bring about change by putting the theological norms into practice.

CHAPTER V

A PASTORAL CARE MODEL FOR THE MILITARY COMMUNITY FAMILY LIFE CENTER

A. Introduction - A Christian Love Systems Model

At this point, a model of pastoral care for the military community Family Life Center will be developed by correlating the theological norms of Chapter III with the psychological norms of Chapter IV. The unique problems of the military community determine the shape and direction of the model and limit the concepts to those applicable to the situation. This will be done in two major areas, (1) the programs and activities that build community and quality of life among families and (2) pastoral counseling that uses the same norms to provide a basis of ministry to individuals within families. In short, a model of pastoral care will be demonstrated that applies the psychological norms of systems theory to the theological norms of the great commandment for the practice of ministry within the military community Family Life Center.

This model deals with how theology and psychology can enrich each other. The method of building the model is the correlational method. It involves analyzing common data from the theological perspectives and from systems theory perspectives, using the implications of these for ministry to the military community. This perhaps could be called pastoral psychology, but the assumption of the two disciplines are not equated, only examining what each has to say to the other based upon given situations, thus relating

data of both disciplines concerning common situations. The design of the project will be to examine human experience from a systems theory approach and apply that to the theological base which is the foundation of the model.

The theological and psychological norms introduced in Chapters III and IV will be related to the military situation. This application of the model will be limited to the Family Life Center and although the principles will apply to the parish ministry of a Chapel it will not take on the characteristics of the traditional congregational ministry.

1. The Norm of the Open System.

A major problem of the military community is the feeling of being disconnected, cut off, of not belonging. These feelings have been identified as feelings of isolation and depression. This could be described as a closed system of hurt and alienation due to the continual process of going and coming. On any military base approximately one third of the personnel rotate or change location each year. The model relates to this problem because the model's primary goal is to develop programs to connect people, relate them to each other in positive and meaningful relationships. In short, it gives people the opportunity to build a support system. The meeting of the social and psychological needs leads to the opportunity to meet the spiritual needs of families within the military community--people caring and reaching out in a dynamic way.

The implications of this concept are that people are a part of open systems that interact--their biological system, work system, social system, political system, religious and even their military system. The systems are dynamic, open, and always changing, finding new people with whom to interact. To apply this norm to our model we need to understand that individual systems

are effected by outside influences, other systems--in a theological sense, effected by God and neighbor; in a behavioral science sense effected by other inter-related systems. Therefore it is necessary to understand the system in which the individual family lives, as well as the family in which the individual lives. There is a dynamic interaction among the parts. This effecting, or changing, is a constant process of becoming.

Thus, open systems are living organizations, interacting with each other as well as with the environment. This is true theologically as well as psychologically.

2. The Norm of Relationships (Life as Communion).

It is important to help an individual to see himself/herself as part of a family and it is also important to help families to see themselves as part of a larger system, the community. Therefore, in this model transient families will be helped to see themselves as part of a support network of the military community and the surrounding civilian community, the nation and the world. The programs should help individual families to "connect" with other systems, i.e., religious, work, school, and the social life of the community, providing and encouraging opportunity for communication and fellowship. This is done through activities of the Family Life Center.

Whether life is defined as only having real meaning in the mutual interaction of persons within a community or simply to say that people need people, we are addressing concepts of purpose and quality of life. There must be community values that transcend individual wants, and a commitment to the common good. Just as this has impact on individual self-worth it

also has impact on community esteem and is the "glue" that holds the system together.

3. The Norm of Love.

The quality of a relationship is a theologically as well as a psychologically important matter. In theological terms one speaks of loving God, neighbor and self; in psychological terms one speaks of trust and reaching out and caring.

Providing the opportunity for association and contacts for relationships to grow is what makes up the outreach program of the Family Life Center. Regular programs that help meet the needs of community members and pastoral counseling that helps meet the needs of individual families are the primary concerns of this model. The theme of "supporting the Army family" addresses this point.

To love and allow ourselves to be loved (to reach out and to respond to others who reach out) is an essential quality of our relationships. The purpose of this project is to provide a ministry that will encourage loving relationships. Karl Menninger points out that love is essential in the following statements:

What the world needs and what more human beings need, for their own mental health and that of the universe, is not to care less but to care more. For this we have no chemicals . . . only a person can heal a person.

True love is more concerned about the welfare of the one loved than with its own immediate satisfactions, that it demands nothing, but is patient and kind, and modest; that it is free from jealousy, boastfulness, arrogance, and rudeness, that it can bear all things; hope and endure. So said Saint Paul . . .

A patient can go a long way toward "righting himself" and maintaining his balance in spite of adversities if he can be sure of his "love relationships" - both giving and receiving. . . . He (the patient) must be able to feel that he can love without penalty - not without

*price, not without cost to himself, but without punishment.*¹

Loving relationships are the goal. Glasser emphasized this:

*Psychiatry must be concerned with two basic psychological needs: the need to love and be loved and the need to feel that we are worthwhile to ourselves and to others. Helping patients fulfill these two needs is the basis of Reality Therapy.*²

The meeting of these two basic psychological needs are also the goal of the Family Life Center. This is why the center program and counseling activities seek to reach out and care for the isolated members of the community.

Finally, a theological perspective of "being loved precedes loving" gets to the heart of the objective of this model. The Family Life Center reaches out and demonstrates caring which develops caring among the families of the community. In the counseling program individuals are encouraged to demonstrate caring and loving as a way of bringing about change within a family system or a marriage relationship.

B. Presenting the Model

The specifics of the model are broken down into two categories: (1) programs and activities and (2) counseling. Resources and personnel are important factors to be included, because they make the success of the model possible. A brief overview of the previous program will be presented. The reason for this is that fifteen months ago the present assignment of this writer to the Fort Carson Family Life Center was begun with the intention of incorporating the very model herein described. It began as an experiment because it was a new field and although the concepts

¹Karl Menninger, The Vital Balance (New York: Penguin, 1977), p. 294, 365, and p. 364.

²Glasser, Reality Therapy, p. 9.

were sound, they were as yet untested in this arena. The response has been overwhelming and the credit needs to be given to the soundness of the principles applied, to the resources made available by the military, and to the personnel involved.

The previous program included periodical workshops on assertiveness training, positive self image, and parenting the newborn infant. There was an annual Family Life Center retreat, children's Christmas Party, and other seasonal events. There was a women's volleyball team, weekly exercise class and craft classes on and off post. The growth that has been demonstrated in the last fifteen months began with a sound base already established.

1. Types of Ministry.

The following is a look into the Family Life Center program as it has progressed since January, 1982.

a) Programs. The programs consisted of lecture series and workshops using resource persons who had experience and expertise in their particular field. Some of these all-day sessions were conducted by the following:

- (1) Dolores Curran, Catholic author and columnist, Parenting;
- (2) Dr. Richard Gee, family therapist, Structural Family Therapy;
- (3) Nan Riegel, MSW, Communications in Marriage;
- (4) Sandra Felt, MSW, Stress Management;
- (5) Ann LeMoine, Ph.D., Mother/Daughter Relationships;
- (6) Marty Olsen, Ph.D., Pillars of Marriage;
- (7) Gary Gossage, Ph.D., Childhood Development;
- (8) Reverend Marvin Kapuchion, Blended Families.

These sessions were not only informative but were conducted in such a manner as to demonstrate that the Family Life Center program was of sufficient quality to merit the participants' time and effort to be there. The entire program began to grow in attendance and many of the participants became a part of the overall program after having attended one of these

seminars. Attendance began with thirty and grew to over one hundred per session. During the programs a nursery was provided for the children, who joined their parents for a pot-luck lunch.

b) Activities.

A full schedule of activities was conducted throughout the year. It was so extensive that its description must be confined to an outline form:

(1) Wonderful Wednesdays were day-long field trips for the entire family with transportation provided and the cost of admission underwritten by the Family Life Center. It ran from June through August, 1982. The events were as follows:

- (a) Penrose Retreat Center - Stress Management Workshop;
- (b) The North Pole (Santa's Workshop) - Amusement Park;
- (c) Star Ranch - Seminar on "Traits of a Healthy Family";
- (d) Monument Park - Picnic, recreation;
- (e) Bear Creek Nature Center - Tour of "God's Creation", museum;
- (f) Penrose Retreat Center - Workshop on "Parenting Adolescents".
- (g) Cheyenne Mountain Zoo;
- (h) Monument Park - Food Preparation Workshop;
- (i) Pueblo Park and Zoo;
- (j) Penrose Retreat Center Seminar - "Why I Can't Get Everything Done";
- (k) Elitch Gardens, Denver - Amusement Park;
- (l) Buckskin Joe's - Western Town Tour.

Transportation was supplied by the Family Life Center 32-passenger bus, but soon two 44-passenger busses provided by the Transportation Section of the military were added to accommodate the growing number of participants. Other field trips included such activities as a day at Royal Gorge (scenic attraction) and a visit to a local pumpkin farm where each child was allowed to pick a free pumpkin from the field for Halloween.

(2) Classes. Attendance in the Family Life Center program has grown in the last fifteen months from approximately 300 per month to an average of 1,800 a month. In March, 1983, participation reached an all-time high of

2,132. Many of these regular participants were introduced to the program through the craft classes which meet five times a week, four of those off-post in housing areas with a high concentration of military families. Some of the classes are:

- (a) Crafts - ceramics, macrame, painting, sewing, craft kits, cake decorating, microwave cooking, fabric picture frames, budgeting, etc.;
- (b) Exercise - meets twice a week, has four instructors, mainly aerobics set to music;
- (c) S.T.E.P. - Systematic Training for Effective Parenting - a nine-week course meeting once a week;
- (d) Parents of the Newborn - taught by a community health nurse;
- (e) Positive Self-Image - conducted by the Director of Religious Education;
- (f) Scriptural Foundations of the Home;
- (g) Bible Studies.

(3) Sports. On all of the family outings there is a time for recreation where the entire family participates. Although the volleyball teams are made up of women only, this activity has become a major activity for the families involved, thus it serves as a good example of the sports activities, but also demonstrates the overall atmosphere of the Family Life Center program. This year there were two Family Life Center teams with twelve on each team. They practiced twice each week, with games once a week. One special treat was a group trip to the United States Olympic Center in Colorado Springs to observe an evening of competition between the Japanese and American Olympic Volleyball teams. The Family Life Center teams finished first and second in the City Parks and Recreation League regular season and also in the post-season tournaments. One team (Spikers) won the season title and the other team (Diggers) was second. In the tournament the Diggers placed first and the Spikers were second. Both teams were undefeated except for losses to each other. They were provided with uniforms with Family Life Center printed on the front and their name on the back. It was an exciting season

and at every game about forty children, lovingly supervised by their fathers, were there cheering their moms to victory. The real contest was to decide whether to watch the two excellent teams compete and interact, or to watch the children and their fathers. As in all the Family Life activities, there is a unique blend of racially-mixed families that is not so evident in the civilian community. To watch these beautiful children and their parents is to see God's universal love in action. The highlight of the season was a banquet with entertainment from within the group. The Post Chaplain was there to express appreciation to the teams and coaches for their witness in the community and to present trophies and awards. His comments reflected the awareness of the interaction and loving relationships that exist in the Family Life program and are a part of the overall military community at Fort Carson.

(4) Other Activities. Sports were used in various ways for other segments of the program. One example is the Waiting Wives group. These are women whose husbands are geographically separated for unaccompanied (short) tours ranging from thirty days to two years. They meet twice a month for programs applicable to their situation and for activities such as bowling, skating, etc., with their children. One special get-together was a day at Penrose Retreat Center where they baked cookies and candies to send to their husbands for Christmas. While the mothers baked, the children decouped family pictures to include in their particular package.

Another miscellaneous activity that includes all wives is "Mom's Day Off". A nursery is provided for the day while mothers, usually in groups of four or five, sometimes more, sometimes less or even alone, go shopping, bowling, swimming, to the grocery or a doctor's appointment--whatever they wish.

One of the most challenging and rewarding events is the annual Children's Christmas Party. This year there were 250 children, plus their parents. There was a program of Christmas music, a welcome by the Commanding General and Post Chaplain, a complete buffet meal, clowns to entertain, and a visit from "Santa" with a gift for each child which had been donated by the Officers' Wives' Club, the JAG (Judge Advocate General) Wives, and the MEDDAC (medical) Wives. These groups provided top quality gifts (the price limit they set was \$7) that had been individually chosen by their members according to age and sex of the child whose name they had drawn. This particular event is an example of the community effort of the Family Life program. It shows how different segments of the military community reach out to each other in a caring manner. It also demonstrates how a mass of people can become an orderly, family-style gathering of friends. The logistics for this children's day made the difference. A service club was made available, with a stage for Santa, his throne-type red velvet chair, a backstage loading dock to transport the gifts from the truck that delivered them from the various locations, enough chairs for everyone to have a seat during the program, a kitchen from which to serve the meal, mix the fancy fruit punch, etc. Many volunteers helped provide Santa with the appropriate gift for the next youngster as he or she came by, others helped with the serving of the meal and/or presenting the program. As is the practice at all functions, participants are asked to bring a vegetable, salad or dessert. And, as usual, there was plenty of good food for all to enjoy. The Family Life Center furnished fried chicken, rolls, beverage, baked beans and sheet cakes. This was a small expense for such a large endeavor. The only "hitch" was that some extra children and their parents attended without having signed up in advance, a requirement for all activities and programs. Luckily, there were enough extra gifts to go around.

(5) Social Events. Monthly social events are scheduled for couples in particular, nursery provided, that give couples a special time together in an atmosphere of Christian fellowship. Some examples are an authentic hayride, square dance, cookout, dinner, and pot luck luncheons. Couples' banquets were held for Thanksgiving, Christmas, Valentine's Day, and Easter. These included dinner speakers who were Christian professionals in areas relating to family matters.

(6) Retreats. One-day retreats were held throughout the year at area ranches, retreat centers, etc., for marriage enrichment programs. A weekend for the entire family at Christ Haven, a Christian resort, provided a mini-vacation for the family, with a full program of meetings, worship services and free time for the adults while the children had their own classes with activities and crafts related to the Bible studies. Several hours of family time were included as part of the schedule for individual family walks, swimming, devotional times. The Family Life Center nursery personnel were there for the entire weekend, so that the small children had their usual sitters. All the above ingredients were factors that made this weekend very special for those families. Their comments, even months later, are evidence of the impact this program had on the quality of their family life.

(7) Units. One area of the Family Life program is geared to the individual soldier, through unit participation. Service persons are excused from duty to attend these programs. One example is the "Duty Day with God", when the soldier and his/her family have a day-long spiritual retreat. Another kind of unit activity is a seminar such as the three-day Domestic Violence and Crisis Intervention program for unit commanders and

first sergeants. This workshop was conducted by a resource team from the C. Henry Kempe National Center for Prevention of Child Abuse and Neglect. Finally, a program on service women's issues was presented, including Rape, Rape Awareness, and Rape Prevention and a session on dealing with sexual harrassment in the military setting.

(8) School Projects. There are two kinds of emphasis directed toward students, besides the regular Family Life program. One of these is single events to build up identity with Christian-oriented relationships. For example, the members of the football team and cheerleaders at the junior high school were guests of the Family Life Center at one of the U.S. Air Force Academy football games, with tickets donated by Recreation Services.

The major youth-oriented project was a two-month Family Life Awards program, initiated in July and concluded with a special awards assembly in February. This contest was open to students in the sixth through the ninth grades. It was incorporated into the English, Art and Social Studies classes where students prepared projects, essays and art work depicting qualities of family life. These entries were judged by the faculty, with first, second and third place winners selected from each class. First prize in each class was a weekend for their family at Lost Valley Ranch, a popular resort in the mountains, which also happens to be Christian-owned and operated. Second and third prizes consisted of a special edition four-volume and two-volume set of National Geographic books.

The program, as evidenced in the awards assembly, brought together various segments of the community--parents, teachers, school administration, and the military command. The Superintendent of Schools and Post Commander presented the awards, following comments by the school Principal and Post

Chaplain.

2. Personnel.

Given the sheer time involved in the programs and activities of the Family Life Center, how can one person handle this kind of scheduling and be an effective counselor? The answer is that one person cannot, and need not try to do all of it. Built into the program is a staff and a corp of volunteers working under the direction of the Family Life Chaplain. The Family Life Center is an umbrella under which these programs, activities and counseling take place.

The staff of the Fort Carson Family Life Center consists of a Chaplain/Director, one secretary (GS 3), two Chapel Activities Specialists (71 M) and one civilian missionary assigned from and salaried by the Presbyterian Church. The nursery is staffed by paid attendants. It is necessary to point out that this number of staff personnel is insufficient to carry such a program. However, the persons who fill these slots are outstanding in their dedication and skills, and their primary focus is on ministry. They transcend "doing a job" in every sense and in every case.

The secretary enters in helping, directing, setting up, and leading some of the activities and classes. Her personality and love for the people in the program generate a sense of family that exemplifies this model of ministry. The Presbyterian missionary coordinates the Outreach Program which used to be a separate activity attached to the Family Life Center. It now incorporates the activities such as crafts, Wonderful Wednesday program, retreats, Children's Christmas Party, luncheons, dinners, and so forth, with new items being added as the program grows and develops. The present coordinator has served in this capacity for over fifteen years, providing a continuity to the Chapel family. Her ministry includes being a

"mother figure" for the young women who confide in her, and relate to her for support in times of need and stress. She visits in their homes, at the hospital, and in general cares about them. The nursery personnel are paid staff members, but the care they provide is more of a ministry than a job. They bring crafts for the children, get to know them personally, treat them with love and care that provide a role model for the natural parents. Finally, a number of volunteers are in the program as teachers for the classes. Outside resource persons (lectureres, professionals) usually are paid for their services, but some volunteer their time and expertise to the program. The overall staff and volunteers of the Family Life Center make a core group that operates in harmony and service that literally carries the program and causes people to want to be part of the ministry.

3. Resources.

The Colorado Springs-Denver area provides a wealth of professional resources in personnel and locations for activities, field trips and retreats. The opportunity of being located in this area compliments this model of ministry by providing resources which might not be available elsewhere. Because of differences in resources and support groups, the Family Life Center ministry will vary in each individual location. One of the major advantages of this particular situation is the support received from the Staff Chaplain and military command at Fort Carson.

Physical support has been provided as well. The Penrose Retreat Center is an outstanding facility assigned to the Chaplain section for the religious ministry which includes the Family Life Center. This is an exceptional opportunity. Another bonus is the bus belonging to the program.

These advantages depend on the generosity and concern of the military post leadership. Without them the work still would be possible, but much more difficult.

Another major factor is funding. The Family Life ministry is a non-revenue-producing ministry. The program is supported through offerings from various Chapels on post. This money is used for food, nursery, bus maintenance, underwriting the cost for religious retreats, and other such needs. Also, appropriated funds from the armed services budget is allocated for use in this program. Since this is taxpayers' money, it cannot be used to promote religion. Therefore, the opportunity for having social events, excursions, recreation, school programs, etc., are provided by this fund to enhance the quality of life for military families. That is why this model has some emphasis on programs which traditionally are not "religion-oriented", and are directed to the total community--non-religious, Catholic, Protestant, Jew.

4. Facilities.

The one detriment in the Fort Carson Family Life Center is the current facility available for the general program. The present situation is that the Family Life Center is located in the main post Chapel. This is an intrusion into their space, as it fills the building with constant crowds of people coming and going, overflows the small nursery facility, and generally changes drastically the tranquil setting of the usual Chapel atmosphere. It limits the freedom of both the Chapel and Family Life Center programs. The participants do not have ownership in the Family Life program because they assume it belongs to the main post Chapel program. It limits the growth of the Family Life activities due to sheer lack of body space.

The Chaplain/Director's office is small by any standards, but must be used for family counseling, which is complicated by having everyone squeezed into a very small room. The secretary is outside in a cubicle which used to be part of the hallway. The missionary/coordinator has a desk in another office. The hosting Chapel family is most cordial and supportive of the Family Life Center presence, but both programs would benefit from separate facilities.

The ideal situation would be a separate building containing the following: a multi-purpose room for classes, sports, crafts, banquets, programs; a nursery with adequate space and equipment; a complete kitchen; four or five counseling rooms (the most urgent need). This would expand the counseling ministry to include group sessions, space for family counseling with a play area where children could be observed, a one-way mirror setup where a co-therapist or supervisor could observe or supervise the training of other therapists, etc. A music system in the background would act as a sound control screen. An outdoor recreation area would facilitate sports activities. Finally, adequate office facilities would enhance and strengthen the entire program.

C. Conclusion

Every program, every situation has its advantages and disadvantages. It must be concluded that in the Fort Carson Family Life Center the positive far outweighs the negative. It has provided an opportunity to put into practice the attitudes, knowledge, norms, theories and aspirations gleaned from the classroom. It is only right that the military community should reap the benefits from the training it has invested for this purpose. The military system has its problems. The military community has its unique situations both positive and negative. The Family Life Center is able to

present a model of ministry that makes a difference.

Counseling has been included in this chapter as one of the two major factors in the model of ministry. It has not been dealt with in depth because there is so much to be covered that it requires (and deserves) a chapter devoted entirely to the area of counseling.

CHAPTER VI

APPLYING THE MODEL TO THE COUNSELING SITUATION

A. Introduction

The programs and activities of the Family Life Center consume many hours and much energy each week, but they are only the outward appearance or occurrences of a ministry that is intended for the purpose of bringing individual families into a right relationship with God, with others, and with themselves. The bulk of emphasis in this ministry is counseling. It is here that the theological norms of the method are worked into a definite pattern of life that will change hostility and frustration into love and hope. Counselees are invited to join the active program of the Family Life Center as a means to practice putting priorities and systems in order.

The uniqueness of the military counseling situation was established in Chapter II; now the counseling model will be applied to the military situation. This application will include assessing the family situations and a presentation of possible interventions in case examples.

As with any program, the final product begins with the preparation and attitude of the person or persons leading that program. In a counseling situation, the relationship of the Chaplain with the counselee is a major factor. It is the central focus in Harris' book on counseling the serviceman:

Thus the emphasis of this book has been on striving to understand how we are related to others, and how any tampering with our relationships

*tend to disturb us. Thus if one is suffering from a broken relationship in his life, one way to offer healing is to provide another healthy relationship within which the healing can take place. The new relationship, that of the Chaplain and counselee, does not take the place of the old one. It rather provides the strength to mend the old.*¹

It is difficult to describe this aspect of the model, but it is vital to its effectiveness. The quality of the life of the counselor becomes an identity that is the real counsel being offered. In some cases, this is a real problem. Young people point out this discrepancy when they say, "You know how to talk the talk, but you do not know how to walk the walk." This identity is related to the belief system of the Chaplain and the incorporating of that belief system into the quality of person that he or she is. The effective proclamation of all the concepts of the model presented in this study can be unproductive in the Family Life Center unless those who come for counseling can see concrete evidence of that model in the life of the counselor.

This identity of the person with the message enables a good therapeutic relationship between the counselor and client to develop, and the quality of this relationship can have more to do with helping the client than any or all the counseling skills the Chaplain may possess.

We know how important this is in the life of the Christian community. In his book, Theories of Counseling and Psychotherapy, Patterson makes these important points about this relationship:

*The evidence seems to point to the establishment of a particular kind of relationship as the crucial element in counseling or psychotherapy. It is a relationship characterized not so much by what techniques the therapist uses as by what he is, not so much by what he does as by the way that he does it.*²

¹Harris, Counseling the Serviceman, p. 135.

²Patterson, Theories of Counseling and Psychotherapy (New York: Harper and Row), p. 536.

So the opportunity to help carries with it the responsibility to provide an example as well as a chance to give the client an experience of a new and better personal relationship. Whether that relationship is described as "being loved" or "empathetic and an unconditional positive regard" it may serve as the means by which the essential conditions of therapy are fulfilled.

The goal of this model of pastoral counseling is to restore persons to wholeness; the method is to help them mend broken relationships, with God and with others. In the past, counseling was geared to a one-on-one situation. The patient was considered "cured" when he or she was able to understand and handle problems that affected them. So the concept for the structure of this particular model comes out of experience within a system that focused around treating the individual as an identity unto himself with little attention given to his system, whether that system was his family with a wife and children or his unit with commanders, first sergeants and fellow soldiers. The system has viewed the soldier as an adjustment problem or an individual with intrapsychic struggle going on only in the person brought or sent in for counseling. Many times it is the soldier's family or first sergeant who sent him to the Chaplain with the idea, "Fix him up and when he's better I'll take him back." It needs to be pointed out that the soldier can look quite different in the Chapel office than he does in the family context or in the barracks. It also is true that the military counseling situation has a degree of difference from civilian counseling.

In general no individual counseling is conducted through the Family Life Center. Every effort is made to schedule couples and families. Occasionally individual members of a family system are seen in addition to

the rest of the family. The counseling schedule consists of an average of two or three cases per day. They are referred from the Post Drug and Alcohol program, Social Services (mostly wife and child abuse), unit commanders, other Chaplains, or from participants in the Family Life Center program.

This model of counseling begins with the premise that the social situation rather than the person is the focus of therapy. The procedure varies according to the need, but usually follows the general pattern of an interview, testing and genograms, followed by interventions and tasking. These are ways of discovering patterns of behavior within the systems. During this procedure emphasis is on the present behavior. Change is encouraged by focusing on what to do about it rather than an exploration and interpretation of a past traumatic event. Emphasis is on a cause in the present with an effort to an interpretation of how the person is behaving in the present. Symptomatic behavior is thought to be a result of the disorder in the system. The general method applied to counseling is that one set of relationships in a network is changed in order to produce change in another set and that family issues in one generation are repeated in the next. This repetition can be avoided if the counselor can encourage the patient to behave in new ways within the family system. This usually involves a re-arrangement of the family hierarchy.

In a broad sense this model suggests that the family interaction within the session will define the relationships within the family. The past is dropped as a central issue, because the way in which people are communicating at the moment is the focus of attention and the key to the way the patterns of behavior occur. This is important because if the

pattern can change, then the meaning of the behavior can be changed. The cycle is this: Change the way a person thinks and that can change their behavior; change their behavior and that will change the way they feel. This is somewhat of a cycle because when you change the way they feel, you change how they think, and so on. The point is not which comes first. The point is that the intervention into the system has to begin somewhere. In some cases, it is absolutely necessary to change behavior first, especially if it is destructive behavior. One way to change patterns within the sessions is to change the ways people relate by arranging who talks to whom about what and in what way. With this structural view of how the family relates the counselor can look for issues concerning hierarchies and boundaries, homeostasis, life cycle issues and sequences (refer to the chapter on Systems Theory). Some areas of concern that could be called service-connected follow.

B. Cultural and Racial Barriers

Consider individual counseling cases that appear primarily in the service. Sub-cultural ties in a mixed marriage must be dealt with before a wholeness or complete togetherness can be reached. Likewise, a racial blending of a black and white American couple has its stumbling blocks. An army-related marriage often combines the two problems: a black soldier marries a Korean girl or a German fraulein, for instance.

There are unforeseen problems when a G.I. marries a girl from Korea. The language barrier and difference in facial features are obvious. The couple can overcome these easily enough and, in fact, their relationship may be enhanced by the intrigue. But what happens when he brings her home? His family may wish to be supportive, but they have their own niche in the community to consider. Was their son not good enough for

an American girl? Did this foreigner entice him, trick him into marriage when he was lonely and vulnerable? The heartbreak of family prejudice!

Other factors, not so obvious to the casual observer, creep in. The Korean diet consists mostly of rice and Kimchi (Kimchee). The rice we can take, but Kimchi is made of a cabbage-like vegetable, fish oil, spices, and much hot red peppers. This is mixed, stored outside and fermented (an important factor) for future use. To put it in familiar terms, "It stinks!" The entire contents of the refrigerator reflect its presence. Kimchi can be detected immediately upon walking into a room. Its odor lingers, seems to ooze from every pore of the body for hours after it is consumed. Furthermore, it is not a delicacy; it is a staple food item, eaten every day. This may sound like a petty little problem, but the Korean wife will crave her native food even if she has sworn off for the sake of her husband. That is asking a lot. One such case was resolved when the husband bought a separate small refrigerator for his wife's food.

Another mixed-marriage situation brings us to the sadness of facing the reality of cultural and racial differences. This is the story of Keith and Helga, two wonderful, loving, capable people. Keith is a sergeant in the Army. He is tall, black, very handsome. His nature could best be described as gentle and genuine. He is hard working, intelligent and fair in his relationships. He met Helga while stationed in Germany and they lived together during his three-year tour there. This was accepted there because the German culture accepts extramarital relationships in a way that goes along with their attitude of total privacy, which demands that everyone mind their own business.

Keith's family, on the other hand, was a sharing, warmly related group. Their life centered around church and home. Helga was Catholic

by infant baptism but had no connection with church or family. Still, they had worked through their differences and had decided to marry. He had been back in the states for two years. They had a son who was now four years old and lived with his mother in Germany. Keith had been coming in for counseling sessions and had arranged for her to call when her plane landed, as he was scheduled to be in the field. The wedding was to take place the following weekend, to allow his family to travel from Pennsylvania for the wedding.

The first meeting with Helga was by telephone from the airport. She spoke almost no English; she and her son were tired, and she was bewildered. Seeing her was a revelation. She was tall, strong, very attractive, but bashful and vulnerable. Her son was absolutely beautiful to look at. He was also intelligent and very much in control. He spoke only German, was demanding and hyperactive. To say "spoiled" would be an understatement.

It was interesting to observe their working through the situation. They married, settled on post. She found other German wives for companionship, but worked hard at improving her English and building American ties, especially with Keith's family, who was lovingly receptive to her. She allowed Keith to take charge of their son and his progress was remarkable. Just to be around them made one aware of how love, gentleness and commitment to making things work can conquer all barriers.

The uneasiness in relating this story comes from a feeling that this was a real victory for that little family, and the situation there (the Army community) might have sustained them. But Helga missed her homeland. She felt like an outsider in two ways: culture and race. She was a private person, and lonely. She was full of fear when Keith was in

the field and would not answer the door or the telephone while he was away. They requested an assignment in Germany and it was granted. They settled in a German community, had a second son. The older son entered German school: all white, all German. They had no American friends. Keith's work suffered from the frustrating conditions that exist on a military base overseas. In her last letter, Helga related that Keith is getting out of the Army and they will remain in Germany. His family must feel a loss. And we can only pray that Keith and Helga can again work it all out.

C. Life Cycle Issues

Most of the counseling load of a military Chaplain falls into the same category of those of a civilian minister: life cycle issues. These are natural occurrences, decisions that must be made as we travel on our pilgrimage through life, no matter what our chosen field of endeavor. These issues begin to come to a head when a person is between eighteen and twenty-five years of age. Leaving home requires adjustments. Moral decisions are made by one who is now on his/her own, and not supported by mores and values of those in the home and community they have left. The selection of a spouse usually comes during this age and it is compounded by being exposed to new, exciting, and sometimes strange choices that may be entirely different than what was thought of a few short years earlier, or what may be expected by those waiting back home.

The early adjustments of marriage are made more radical when the family is not around to help make the transition smoother with their support. There is a special impact on having your first-born far from loved ones. This is the beginning of the grandparent syndrome: "Why

can't you live closer? Why do we have to miss you and also be deprived of getting to know our grandchildren, too?"

Spiritual values must make the transfer from hypothetical to real situations. They must be inculcated into one's own life that heretofore have been values of the family, imposed upon the individual rather than deliberately adopted. Then there are the consequences that must be faced when a wrong decision comes back to haunt.

Other life cycle issues have different meanings when met by a soldier and his dependents. Separations are almost a certainty. There are long days in the field with the troops. There are longer "short" tours. The only thing about them that is short is their comparison to the regular three-year tour. They are sometimes referred to as "undesirable tours", meaning that they are located in a part of the world where it would be unsafe for the family, or where there are no facilities to support their presence (medical care, housing, schools, etc.) Voluntary or not, these separations are real, a total absence of the husband for one year and all the problems that brings. A comment from a young widow whose husband died accidentally in Korea speaks to this situation. She said that it was easier to bury him than it was to say farewell when he left for Korea. For a couple of months before he left, she was unable to hide her frustrations. According to her, she treated him as if she were angry at him for deserting her and their infant son. She could not understand why he could not get out of that assignment. When he left, she grieved for him and regretted the wasted time spent in bitterness over her loss. She wished the hurt could be undone. Then she was able to express all this to him by mail, and found that he understood and was relieved to know the cause of her rejection. Amazingly enough, she found that she

could cope quite well on her own and looked forward to his return. When he died suddenly the shock was lessened by her previous "giving him up". When his body was returned it was not the husband she remembered; time had helped her to make adjustments and it was easier to give him up the second time than the first. This kind of rationale may help explain the great loss of separation. A statistical study on the comparison of the divorce rate among the military versus among the civilian population might bring out some interesting facts about the effects of military life on the family.

Two other important life cycle issues - retirement and death - remain, but first it might be helpful to look at questions that must be answered by a person in his first fifteen-or-so years in the the military. The life structure itself comes into question and cannot be taken for granted. It becomes important to ask: What have I done with my life? What do I really get from and give to my wife/husband, children, friends, work, community, and self? What is it I truly want for myself and others? What are my central values and how are they reflected in my life? What are my greatest talents and how am I using (or wasting) them? What have I done with my early dream and what do I want to do with it now? Can I live in a way that combines my current desires, values, and talents? How satisfactory is my present life structure--how suitable for self, how viable in the world, and how shall I change it to provide a better basis for the future? These are everyone's questions, but with a few twists.

No matter what problems are encountered in the armed forces, there is still the hope of future. "The next assignment will be better." "I'll be making more money next year, may be promoted." "Retirement is so much earlier in the military, I can stand on my head till then." What happens

when retirement doesn't turn out to be all the dream promised? We plod along, looking for pie in the sky by and by, and often that is expected to hit us when we enter retirement. Relaxation of tensions, time for gratification, satisfaction, economic security of retirement pay without punching the clock, even just the luxury of rest! Too often stress is not relieved, but heightened. There are no long working hours which is great, but there is no work either, which is awful. Our productivity and creativity have lost the vehicle which gave them meaning. We are paid not to work, actually. When the fishing is old and the hunting is tiring and the dull routine of monotonous boredom sets in, there are new and frightening struggles that work their way into our lives. For some, retirement marks the end of a meaningful existence. One who has moved around the world for the last twenty years sometimes feels trapped in a stagnant little community. The expense of living the military life is greater than that of retirement, but active duty provided the salary for that lifestyle to which one became accustomed. Now on a fraction of the pay, limited by location and physical aging, retirement can be a lonely time, a time of bitter awareness of what is now lost. The case load of counseling has its share of retirees.

Death is another life cycle issue that stalks everyone. In the military situation it is an ever present possibility, with wars and preparing for wars. Death hits its hardest, however, for the soldier who gets word of the loss of a loved one while he or she is far away, perhaps too far to make it home for the funeral, or too expensive. The agony is more pronounced because he is separated from the comfort of those who share his grief, and from those whom he would want to comfort. Sometimes his grief is put on "hold" until he returns from his tour of duty. Having that shut inside him postpones more than his grief. It affects those around

him, his work, his health. Guilt feelings are common because he feels he has let everyone down, even the loved one who has died. How often someone comes in and says, "If only I could have been there."

Another side of death in the military is the departure of a soldier. His family is well-supported by the military system in their transition back to civilian life, but the fact remains that it is an abrupt journey, at best. The family must move out of their quarters, and since they are no longer living on post, the children must withdraw from the post school system. The wife has given years of service to her side of being in the military and may be comfortable in the transient lifestyle with all its interesting variables. Her activities centered around the Officers' Wives Club or the NCO Wives' Club. Her free hours were spent in volunteer services such as Red Cross, Army Community Services, etc. Everyone in the military is new or relatively new, so there are no real strangers. She must now revert to a civilian community where she is the only newcomer and a strange one at that, being both newly widowed and one of those Army types, a double threat to some ways of thinking. There are many other losses for the military widow, but a couple of things are in her favor. The Army takes care of its own, including its widows, with financial security, counseling services, educational benefits in some cases, and so forth. Secondly, the very nature of her experiences in the military equip her with the resources to pick up her life and carry on. This is one case of counseling that probably would be easier for the Army Chaplain than for a civilian counterpart.

D. Conclusion

Problems found in the military may come from any of the issues mentioned, or a combination of one or more of them. Another factor that complicates matters is that the service-connected person can have problems that are not from the military situation but come from the civilian side of life and are simply complicated by the military involvement. One actual case study that comes to mind (often) incorporates many of the life cycle issues, cultural encounters, hierarchical boundaries. It is hard to draw a line and say, "This is a result of one or the other factor." The only sure absolute is the tragic loss that cannot be regained.

Bob and Melanie were a young couple who married right after graduation from high school, and divorced a year later while Bob was serving in the military. Bob's life reflected the upbringing of a pampered child, protected from the insecurities and hurts his divorced mother experienced as she grew up. The following quote from Interpreting Personality Theories gives some insight into Bob's problem.

Still keeping within the rubric of childhood experiences, we see that a faulty life style may result from the behavioral patterns formed in the early years. Adler felt very strongly that the pampered and indulged child is a psychological cripple headed for a life utterly lacking in true superiority of self. . . . Yielding too often to the wishes of the child, he felt, deprives the child of the invaluable opportunity to exercise and develop a feeling of superiority within self. Having been sufficiently deprived of the one challenge which could bring him growth, the child becomes saddled with a style of life that is good for nothing. He is now of no real value to himself and of less value to the world at large. . . . When a human being has nothing to struggle for because all hurdles have been removed or minimized, he cannot possibly learn how to surmount the hurdles he is forced to meet later in life.

Melanie's characteristic problem seemed to come from her parents' unwillingness to let her go, plus having been spoiled also, though in a

¹Ledford Bischof, Interpreting Personality Theories (New York: Harper and Row, 1970), 2:175.

different way and for different reasons. Many counseling problems arise from military families being pulled away from ties of hierarchy. When you live close to home, it is a matter of course to fade out of the original family system, leave Mom and Dad and cleave to your spouse. But when that separation is abrupt and accentuated by hundreds of miles, it can bring on emotional problems. Resentments creep in, regrets surface. Sometimes an Army wife will go back home and stay there. Other times, she will realize that her loyalties have changed and that it is not so drastic. The way it is handled depends on maturity, quality of relationships, and sometimes on the guidance they seek.

Melanie was an only child, pretty and sweet and fragile, the daughter of older parents who surrounded her with love and protection, especially when she fell in love with Bob, a tall, handsome, blond basketball player who had everything anyone would want. But he was too wild for her, and he treated her like one of his possessions, so they did not approve of the relationship. Bob and Melanie would meet secretly while her parents thought she was spending the night with a girlfriend. She became pregnant and they eloped. Her parents were furious with him and tried to have the marriage annulled until they learned about the baby. They blamed Bob for everything (their daughter would never do anything against their will unless she were coerced). Bob was spoiled and always got his way. Melanie would be sorry, but they would do their best for her. She and Bob could live with them until after the baby was born. So they did, having no other options. Then Bob joined the Army for a quick solution to the problem of finding job security and experience without an education. The Army offered support for his little family while teaching him a trade and furthering his education. The only catch was that the

first part of his training required that he live with the troops for six weeks of basic training followed by another six weeks for AIT (advanced individual training). Melanie stayed with her parents since Bob could not leave the base during this time.

They had been married for a year and problems had surfaced. Bob was impatient for money, for privacy, for freedom from the braying of Melanie's father, for a place of their own. He found himself saying things he did not mean and acting out his frustrations like a child with tantrums. Then the Army frustrated him. He had to cut his hair. He could not see his own wife and child, so he left anyway. It was after one of his AWOL (absent without leave) trips that Bob came for counseling. Melanie was filing for divorce. He had to go see her and straighten it out. Her father would not let her see him. So she sneaked out to meet him. He picked her up and drove her to another state and would not take her back until they got things settled. She was frightened and her parents were frantic. When he did return her to her home, she wanted nothing more to do with him. He understood, but he had been desperate. Many telephone conversations followed, in which he tried to convince her that they needed to get on with their lives together, not separately, and that things would work out. Melanie did her share of the phoning and the planning. They would be remarried. And so they were.

Bob had requested a tour in Germany so they could really get away and experience a new world together, finally. She wanted to try to make a go of the marriage for their sake and for Frederick, who was now three months old. Following their marriage ceremony they left for Germany.

Things did not go well for them in Germany. They had to live on the economy because his rank was not high enough for on-post housing. The

rent was astronomical and they were struggling financially. Bob was demanding and threatening. Melanie missed the security of home and the loving support of her parents. Bob was separated from the Army and when they returned to the states he and Melanie both enrolled in college in their hometown while her parents kept the baby for them. Their marriage did not improve and Melanie filed for divorce again, and moved back in with her parents.

Bob was quoted by friends as saying that if he could not have Melanie, no one would. According to the newspaper account, two joggers saw Melanie drive up in her car, get out and climb into a rented van which Bob was driving. Then she jumped out and started calling for help. He ran around the van and shoved her back in. The witnesses then heard a shot ring out and the van took off. The police were called and two hours later the van was found at the lake with the charred remains of two bodies inside. Apparently he had shot her, driven to the lake, shot himself and set the van on fire. In the same newspaper article, the funeral services were announced. Her funeral was to be held in the high school gymnasium with the school chorus providing the special music and other former cheerleaders as honorary pallbearers. Bob's funeral was to be a private graveside service with military honors.

What a waste. Could the application of the current model being offered here have made a difference? It must make a difference, or there would be no point in constructing the model. What happens when the principles of the model are refused? The situation becomes a closed system, responsibility is denied, and the person has made his own choice with all its consequences, bringing about the saddest of times for all involved. For every one case like this one, there must be hundreds of others that

take the same frustrations and work them into totally different results. The case of Bob and Melanie occurred twelve years ago, when this Chaplain was just out of seminary and had returned to the military after being an Armor officer who "couldn't wait to get out" eight years before to establish roots, live in a "normal" home town situation, and all the other reasons people want out. Returning to the Army as a Chaplain was considered a mission project, to reach out to others who thought one had to conform to all the wild ideas people have about the military to succeed. Bob was the first visible casualty of that ministry. He had other counsel, and although the present model was not yet formed, the concepts were there and Bob knew he had choices. The tragedy of what happened to Bob and Melanie has been incorporated as a driving force to study, to learn ways to help people deal with their situations. God's promises have always been there, and we have always been free to accept or reject His offer. The Army has provided the training, the experience and the education for the theological and psychological norms to evolve in the mind and in the life of this writer, not just as a paper written to fulfill the requirements of an academic program. This model is a way of life. The counseling ministry is a difficult one in that it involves hearing of the heartache and disappointments of others daily. But it is a rewarding ministry because there is the opportunity to witness the changes that take place in the lives of those people who work together to bring about those changes. It is a rewarding ministry because so many people are waiting to learn about God's open system and how His love can be incorporated into all systems to effect change that will bring right relationships and love into every situation.

CHAPTER VII

CONCLUSION

The goal of this dissertation has been to construct a model of pastoral care in the military community Family Life Center. Specifically, it has been the exploratory research of the theological framework of the great commandment and the psychological framework of Systems Theory, and the correlation of the common ideas, concepts, and implications.

The basic elements identified and applied in the model were (1) the concept of open versus closed systems, (2) the relational nature of human personality, and (3) the concept of love as the quality that makes life communion. The application of the model focused upon the concepts of hierarchies, life cycle issues, outside influences, and sub-cultural issues. A presentation of the unique characteristics of the counseling situation within the military community was presented to demonstrate not only the need but the application of the model in specific case study examinations. The adaptability of the model to the military situation is useful because it proves the relevancy of the model in other situations.

It is hoped that the Chaplaincy can be seen as a mission field, that the civilian world can see that the Army does care and provides every means available to carry out this ministry. Finally, it is the goal of this study to show that the dedicated, competent, and loving people of the military are individual systems and family systems with unique needs and

that as they work to meet these needs they become strong and privileged members of our society, and of the family of God.

Sometimes, when all the efforts have been made, facilities provided, programs set up, people still do not respond. That has not been the case in the Family Life Center described in this particular study. One may wonder what makes the difference. Certainly dedication and cooperation of personnel and support organizations are major factors. But the key factor in the success of the total program is found in Chapter III on Theological Norms under the heading of Open Systems. The point is made there that the freedom to respond or to reject places the responsibility on the person seeking fulfillment. This concept is incorporated into every phase of the Family Life Center program.

Many of those coming in for counseling have entered then into the family activities and their progress has been evidenced by their continued growth. Others attend some session or workshop or activity and become a part of the program before deciding that counseling is available and might offer solutions they need. Whether they enter through counseling or through programs, a sense of responsibility is required of all participants. Not only are they ministered to, but they evolve into ministering to others. It is very important to note that a great number of people reached through the Family Life program would not ordinarily go to Chapel for services or to a Chaplain for counseling. In other words, they have no intention of joining this particular system for religious reasons. However, from the first encounter it is made clear that everything - everything - is done in a Christian setting.

In order to participate, some commitment is required. There is a sign-up list for all activities on a first-come-first-served basis. Those

who are not regular participants are placed on a waiting list. For many activities or programs there is a minimal fee (one dollar to five dollars per family) for registration, to help cover expenses, admission fees, etc. What this really does is give ownership in the program rather than a handout. People taking part in the Family Life Center activities are from all ranks, all housing areas. Volunteers are chosen for their ability, personality and commitment, not their station in life.

How are the programs selected and what makes them successful? Although there are so many areas of activity, many other areas are just beginning to develop. For instance, those addressing the female soldier and her spouse, blended families, and others. Training of other Chaplains in family therapy is done on a small scale but needs to be expanded. These programs take time and much planning to happen. Financing has to be requested a year ahead of time. Key resource people must be scheduled well in advance. Volunteers have to be trained and encouraged along the way, and replaced as they move away.

Once the programs have been formulated, the advertising and logistical planning begins. So-called secular activities are carefully planned to be carried out in a Christian atmosphere with no apologies for the inclusion of religion. The planning is conducted in such a way to let each person know from the outset that the Family Life program is an outreach of ministry. This gives them permission to allow religion into their life. One example of this is the transporting of the junior high team to a U. S. Air Force Academy football game. The Chaplain drove the bus. The afternoon began and ended with prayer on the bus. In this way, the nature of every activity is influenced by the inclusion of the spiritual dimension of life.

Chapter V, A Pastoral Care Model. . . began in future tense, switched into present and ended in the past tense. It was written over a long period of time during which the actual program was developing and growing. It is an on-going ministry that has as its main asset and limitation the element of freedom. The obvious freedoms of attending or supporting or participating are evident. The freedom addressed here is individual freedom to respond or not to respond, to heal broken relationships or remain in an ineffective shattered system, freedom to help others within the system and to accept help from others. In short, the system is open, and in an open system the responsibility rests finally with the individual.

As free individuals, we are related to the rest of the body of the Church, with Christ as the head. We are reminded of all the familial terms equated to salvation. We are the family of God, the children, brothers and sisters. God is our heavenly Father. This life of communion as the body of Christ addresses the nature of our relatedness. This relatedness informs us as to the nature of the Church. The Church is no afterthought, something tacked on after the essential relationship with God is accomplished. If our relationship with God is restored we are the Church and life in the Church is communion.

Live together in harmony, live together in love, as though you had only one mind and spirit between you. Never act from motives of rivalry or personal vanity, but in humility think more of each other than you do of yourselves. None of you should think only of his own affairs but consider other people's interests also.¹

Karl Barth makes the communal life of the Christian very clear, as seen in the Gospel of Mark concerning who shall heed the commandments of

Phillippians 2:2-4 (J. B. Phillips translation).

God:

Only Mark records the address and presupposition of the commandment of Deuteronomy 6:4: "Hear, O Israel, the Lord our God is one Lord." But his is most helpful in placing us in the right context. First of all, the address, Hear, O Israel. The commandment to love is not directed to humanity, or to men in general in their natural or historical groupings. Humanity or men in general are not ever considered as the recipients of this commandment and as those who will fulfill it. The commandment is given to Israel. Indeed it is given to Israel only in the sense of the synoptic Jesus. It is given to the community declared in the apostles as representing the new twelve tribes. It is given to the community of believers in the Messiah, both Jews and Gentiles. It is given to the true Israel, the Church of Christ.

How appropriate Barth's comments are to the essence of a family life ministry. He defines the very point of difference between secular and Christian counseling. Indeed, the commandment to love is not directed to humanity in general, and they have no desire to heed it. It is directed to those who have accepted God's love and chosen to share that love. In the non-Christian world and in secular counseling, the love for others is not placed before love of self. In fact, the "Do your own thing, do what you want, express how you feel" and many other you-isms are the emphasis in some of modern secular therapy. Many homes are being dissolved because one spouse or the other wants to get out of the relationship to "fulfill themselves", leaving behind the shambles of what has been and what is to be self-centered motivation.

Thus we come again to the final basic concept of the presented model and that is that love is essential--in the theological sense and in the psychological sense. In this model love is defined as "intelligent good will through Christ". It is the test of fellowship and communion. It is the test of obedience. It is the foundation upon which all relatedness exists.

¹Karl Barth, Church Dogmatics, 10 vols. (Edinburgh: T&T Clark, 1956), I, 2:381.

In presenting this model of love, it must pointed out that there is no intent to discount secular psychology, rather to incorporate it into the principles of loving others more than self as is presented in the Scriptures. Just as one could get bad or incomplete advice from a counselor whose knowledge is not based on Christian truths, you could also receive inadequate direction from a well-meaning pastor who thinks that all that is required in any situation is faith for everything to work out. Today's pastor needs to be trained in psychology and other sciences enough to have an understanding of human personality and the importance of relationships. The goal, then, is to present the need for a marriage between secular progress of insight and religious principles that should not be considered outdated or ineffective. The way to obtain this goal is through the example of those who see the problem, and through education of both secular and religious leaders.

As has been demonstrated in this model of pastoral counseling, systems as well as personalities are not individualistic but relational. Promoting the merits of one does not discount the merits of another. We exist as an open, active personality system. Life is communion and fellowship, not solitary and individual. The fact that love is essential is the crowning element to help us understand that we are not just individuals in a struggle of the survival of the fittest but persons so intricately related that our very relatedness is the basis of our own personality. As Fromm said in The Art of Loving, ". . . love is the only sane and satisfactory answer to the problem of human existance".

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